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The alphabetic guide book to  
St. Andrews

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ST ANDREWS FROM THE MAIDEN ROCK,

PUBLISHED BY JOHN NINES, CUPAR

*St Nicholas*  
*Aug 12<sup>th</sup> 1881*

11  
THE ALPHABETIC  
GUIDE BOOK

TO

ST ANDREWS //

BY

D. HAY // FLEMING //

WITH

STEEL ENGRAVINGS, WOODCUTS,  
AND A MAP

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JOHN INNES: *St Andrews Citizen Office*

MDCCCLXXXI 1881

## E R R A T A .

Page 5, line 4 from the foot, for *Robert* Graham, read Patrick Graham.

Page 37, line 6 from the top, for *pins*, read pin ; and for *til lrecently*, read till recently.



## INTRODUCTION.

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**A**S the crow flies, St Andrews is thirty miles north-east of Edinburgh and eleven south-east of Dundee. Leuchars Junction, on the North British Railway, is barely five miles distant; after passing it, the hoary towers of St Andrews are seen in the east, but are soon hid again from view. In crossing the Eden the stone bridge will be observed which Bishop Wardlaw built four centuries and a-half ago, and which "was long reckoned the fairest in Scotland, except those at Glasgow, and the Dee, in Aberdeenshire." It is so narrow, however, that a saddle-horse cannot pass a cart or carriage on it; but, in the days of old, it was rendered still more inconvenient by an iron chain which was only unlocked for carriages, while carts had to take the water, and as the tide flows far past it, they had often to wait for hours. Soon the train skirts our famous Links, and as the Railway Station is neared the Ancient City has the appearance of a charming watering-place of mushroom growth, save

for the College Steeple towering high above the modern buildings, and the turrets of the Cathedral peering over the house tops in the east.

The origin of St Andrews, like that of many noble families, is lost in the mists of antiquity. Though the fabulous story of St Regulus, or St Rule, arriving with the relics of St Andrew towards the end of the fourth century has been discarded, there is reason to believe that it was founded in the year 736; indeed, it is probable that there may have been a church here even a century and a-half earlier. As time rolled on the simple Culdee Chapel was o'ershaded by St Rule's majestic Tower; the huge Parish Church was eclipsed by the magnificent Cathedral; and the Castle rose above the surf-beaten rock. By-and-bye, Henry Wardlaw founded the University, the first in Scotland; his successor, James Kennedy, founded St Salvador's College; and Kennedy's successor, the unfortunate Patrick Graham, was raised to the Primacy. Early in the sixteenth century, St Leonard's College was founded, and St Mary's was erected not long afterwards. St Andrews had been made a Royal Burgh in the first half of the twelfth century, and about the same time the Priory—which rivalled the See in wealth—was founded.

But the Reformation was destined to operate powerfully in Scotland. So early as 1407 or 1408, James

Resby, an Englishman, was burned at Perth ; twenty-five years later the disciple of Wickliff was followed to the stake by Paul Craw, a Bohemian, who was burned at St Andrews. It was well nigh another hundred years ere Patrick Hamilton gained the martyr's crown; but his "reek" infected all on whom it blew. Burning became the order of the day, and of the ghastly and revolting scenes that ensued St Andrews had more than her share. Many fled for their lives ; but Henry Forrest was brought to the stake ; John Roger was secretly murdered in the Bottle Dungeon ; and the gentle George Wishart was consumed in front of the Castle that Cardinal Beaton might luxuriously gloat over his dying agonies. The retribution, however, was swift and terrible, for he who had shown no mercy was slain without mercy in his own stronghold. Walter Mill, though aged and feeble, was committed to the flames in 1558. The following year the inhabitants of St Andrews, fired by the irresistible logic and eloquence of Knox, invaded the monasteries, and cleansed the churches of everything that seemed to savour of idolatry. In a niche over the archway between the east end of the Cathedral and the Turret Light, there was an image of the Madonna ; though it has been rudely handled, a fragment is still to be seen ; it is the only surviving vestige of a Popish idol in St Andrews. "In the History of Scotland, too," says

Carlyle, "I can find properly but one epoch : we may  
"say, it contains nothing of world-interest at all but  
"this Reformation by Knox. . . . This that  
"Knox did for his nation, I say, we may really call a  
"resurrection as from death. It was not a smooth  
"business ; but it was welcome surely, and cheap at  
"that price, had it been far rougher. On the whole,  
"cheap at any price;—as life is. . . . They  
"blame him for pulling-down cathedrals, and so forth, as  
"if he were a seditious, rioting demagogue: precisely the  
"reverse is seen to be the fact, in regard to Cathedrals  
"and the rest of it, if we examine ! Knox wanted no  
"pulling-down of stone edifices; he wanted leprosy and  
"darkness to be thrown out of the lives of men. Tumult  
"was not his element ; it was the tragic feature of his  
"life that he was forced to dwell so much in that."

In the long and bitter contest between Presbytery and Prelacy the divines of St Andrews played a prominent part.

Having fallen into utter decay, it seemed as if the ancient glory of the City had for ever departed ; but the princely munificence of Dr Bell, and the irrepressible zeal of Sir Hugh Lyon Playfair, have converted the old Canterbury of Scotland into its modern Brighton. For the latest improvement—the trees in South Street—St Andrews is indebted to the unwearied perseverance of Mr Milne.

The objects of this GUIDE are to point out the places of interest in and around the City, and to recall the historic associations connected with them. Being alphabetically arranged, Visitors, by referring to the Map and reading the section on the STREETS, will be able to take the round of the "lions" in any way they choose. Those who are foolishly resolved, or unavoidably constrained, to "do" St Andrews in an hour or two, should begin, say, at the West Port, keeping right along South Street to the Madras and Blackfriars', the Town Church, Town Hall, St Mary's College, St Leonard's, the Pends, the Burying-Ground (with the ruins of the Cathedral, Chapter-House, and St Rule's), thence to the Kirkhill, then to the Castle, and, lastly, to St Salvator's, or, more properly, the United College.

While the following pages have been passing through the press, the pedestal of Dr Bell's bust, referred to in the paragraph on the Blackfriars', has been removed. Believing that the Post-Office would have been altered before now, I have stated that it *is* at the corner of Church Street and South Street; though the removal has not yet taken place it will be there very soon. It should have been stated on page 4, that the small iron gate of the Burying-Ground, facing North Street, is open from 8 o'clock in the morning till 8 in the evening in summer, and till dusk in winter.

D. H. F.

21st June 1881.

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Royal Hotel, do.	W. C. Henderson & Son, Book-sellers, do.
Golf Hotel, do.	T. Rodger, Photographer, do.
D. C. Smith, Watchmaker, do.	The Golfer's Handbook.
The Star Hotel, do.	St Andrews Citizen.
Waverley Temperance Hotel, do.	



# G U I D E

TO

# S T A N D R E W S ,

*ALPHABETICALLY ARRANGED.*

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## Abbey Wall.

This wall, which was erected by Prior John Hepburn early in the 16th century, begins at the north-east corner of the Cathedral, sweeps round by the Harbour to the foot of Abbey Street, and thence runs behind the houses until it joins the walls of St Leonard's. This fortified rampart is strongly built, and, from its many towers and niches for images of the saints, has a partly defensive, and partly ecclesiastical, character. The *Pends*, which forms the subject of a separate paragraph, was the principal gateway ; but the road which leads through it emerges at the Harbour through another arch, over which there has been a corbelled turret with openings in the floor for pouring hot pitch on any who might try to force an entrance. The third gate is towards the south ; by it the carts were wont to bring the teind sheaves from the Priory Acres ; and there is a fourth archway between the Turret Light and the north-east corner of the Cathedral. Within

these walls once stood the Prior's House or Old Inns, the Senzie House, the Cloister, the Dormitory, the Vestiarie, the Refectory, the Chapter House, St Magdalen's Chapel, the Guest Hall, the New Inns, the Granary, the Abbey Mill, the Teind Barn, Brew House, &c. Of these, the New Inns, or Novum Hospitium, forms the subject of a separate paragraph ; the Prior's House has disappeared, but an old vault connected with it is yet to be seen ; this vault though let by the Barons of the Exchequer with a few falls of ground to Principal Nicol in 1823, for 19 years at 5s per annum, has by some means become private property ; the Senzie Fair continued to be held in the Cloister until 1581, if not later ; the Senzie House was entire in 1683, the large room having been converted into a Library for St Leonard's ; parts of the Refectory and Guest Hall were standing in Martine's time (1683) ; while the Granary, Abbey Mill, and Teind Barn were entire ; and part of the Chapter House is still to be seen in the Burying-Ground. The three offices, each with a door and a window, where the teinds of the sea were drawn, have been a little to the west of the present Weigh-House. Early in this century, several ruins were cleared out to make way for the modern dwelling known as the Priory. Forty years ago the Crown sold the Abbey Wall with enclosed grounds to the United College for £2600.

## **Banks.**

The Bank of Scotland is at the top of Queen Street ; the Commercial is in Queen Street, just beyond the Town Hall ; the Clydesdale is in South Street, immediately to the east of the Town Hall ; the Royal is in Market Street, opposite the Whyte-Melville Memorial ; the Savings' Bank (National Security) is at 95 South Street ; and of course there is also a Savings' Bank at the Post Office.



## **Bathing.**

The most popular bathing places for ladies are at the West Sands, the Baths (off the Scores), and at the Castle. The general bathing-ground for gentlemen is at the Step Rock and Witch Lake, and, at low water, at the Sandy Hole.



BLACKFRIAR'S MONASTERY.

## **Blackfriars' Monastery.**

William Wishart, who was Bishop of St Andrews from 1272 to 1279, founded and endowed this Monastery for the Dominican order of preaching friars, who are said to have

worn a white garment, with a black cloak and cap, from which they were known in Britain as Black Friars. The only remaining portion is the north transept of the Chapel, which is much admired for its beautifully arched roof; no other transept, perhaps, has a trigonal termination. The sole of the mid-window was barbarously cut down that a good view of the Madras might be had through it. The bust of Dr Bell, which stood in this ivy-clad ruin, was so pelted with stones that it had to be removed, and the pedestal alone remains. The body of Cardinal Beaton, after lying in salt for several months in the Bottle-dungeon, was buried in this Convent. In Grierson's time, 1822, there were some old houses, then inhabited, about 40 yards west from the ruin, which had apparently formed part of the monastic buildings; while on the east stood the Grammar School, which, though modernised, seemed to have been originally part of the Convent.

The *Greyfriars' Monastery*, in Market Street, was founded by Bishop Kennedy, and finished by Archbishop Graham two centuries after the Blackfriars'; but no trace of it exists save a deep well in the garden of No. 4 North Bell Street, which was discovered about 40 years ago. In clearing out the rubbish, several carved stones were found; two of these, bearing Latin inscriptions, were removed to St Leonard's Chapel, and a large stone was placed over the mouth of the well.

### **Burying-Ground.**

The Burying-Ground which is at the east end of the city is open from morning till night. In it are the ruins of the Cathedral, St Rule's Tower, and some vestiges of the Chapter House. Those who love to decipher the inscriptions on old tombstones will here find plenty of material. In "Divinity Corner"—on which a volume might be written—lies the





THE CASTLE, ST ANDREWS.

PUBLISHED BY JOHN INNES, CUPAR.

precious dust of Samuel Rutherford ; the remains of kindred men are beside him—Principal Anderson of St Leonard's, John Anderson of the Parish Church, Principal Forrester and Thomas Halyburton of St Mary's. Provost Playfair's mural monument is towards the east corner of the ground ; nearly opposite to it, a gate opens into the New Cemetery, which contains the well of the Monastery, commonly called the Holy Well.

### Castle.

Built by Bishop Roger about the year 1200, this stronghold was the episcopal palace for four centuries, and has witnessed many strange scenes. The English, into whose hands it had fallen, lost it after Bannockburn, and then Bishop Lamberton repaired it. Again it fell into the hands of the English, who rebuilt it in 1336 ; but in 1337 Sir Andrew Moray, then Guardian of Scotland, "got to Saint Andrews," says Fordun, "and with his engines mightily besieged the "Castle thereof for three weeks. On the last day of February "this Castle was surrendered unto him, on condition of the "inmates thereof being saved harmless in life, limb, and all "their goods." It was demolished by Moray, probably in case it should again fall into the hands of the enemy ; but was afterwards repaired by Bishop Trail, who died in it in 1401. Here James the First was partly educated under Wardlaw ; and here Bishop Kennedy taught James the Second to break the power of his nobles as he would a bundle of arrows. There is good reason to believe that James the Third was born within its walls, and they afterwards became the prison of Robert Graham, the first Archbishop of St Andrews. The death of Alexander Stewart at Flodden threw the Archbishopric open to three competitors. Gavin Douglas, trusting to his virtue, learning, noble birth, and nomination by the



Queen Regent, took possession of the Castle, from which his followers were soon driven by the powerful, factious, and crafty John Hepburn, who, elected by the canons, manned not only the Castle but the Cathedral as well "with men, weapons, and artillery." Andrew Foreman—who, when at Rome, gave in his grace before dinner the Cardinals as false carls to the devil because they did not understand his Latin, and to which consignment they in ignorance responded amen—was not only appointed by the Pope as his legate, *a latere*, but also Archbishop of St Andrews. Hepburn's power, however, was so great that for a time no one would publish the Pope's bull. Douglas leaving the other two to fight it out, Hepburn posted to Rome to get his election confirmed, but was unsuccessful, and compromised with Foreman, who allowed him to keep the revenues he had collected, gave him the Bishopric of Moray, and three thousand crowns per annum. In this Castle Patrick Hamilton, Henry Forrest, John Roger, George Wishart, and Walter Mill were imprisoned. Here the Lord's Supper was first dispensed in Scotland after the Protestant manner, and within these walls Knox was called to the ministry. Of all the pictures drawn by Froude in his History of England, none surpasses the description of Wishart's martyrdom and Beaton's death. The seizure of the Castle by sixteen men on the 29th May 1546 was a daring attempt. Many who were glad of a refuge flocked to it; but in July next year it was stormed by the French and its inmates taken captive, Knox among the rest. At this time it was demolished, but was rebuilt by Archbishop Hamilton, who succeeded Cardinal Beaton. In 1583 James the Sixth freed himself from the bondage following the Raid of Ruthven by taking shelter within its massive walls. In 1646 Spotswood, Gordon, Murray, Guthrie, and Ogilvy were confined here. Ogilvy

by exchanging clothes with his sister escaped, the others were beheaded at the Cross. From "*Lochiel's Memoirs*" and "*Blair's Life*" they do not seem to have been kept in the Bottle Dungeon. According to Lyon, in 1654 the Town Council ordered the "sleatts and timmer, redd and lumps" of the Castle to be sold for the repair of the pier.

In crossing the moat, a date will be observed over the gateway; it is much worn, but looks like 1155. At the entrance there are two vaulted apartments which were probably guard-rooms. In the court-yard the well is still to be seen, which, from the top of the parapet, is 38 feet deep, but only contains 30 or 40 inches of water. Pitscottie tells that when George Wishart was being burned "there came so vehement a blast of wind from the sea, and so great a cloud of rain brake from the sky, that the noise put all men in great fear. It was so forcible, that it blew down the stone walls, and them that sat thereon, to the number of two hundred persons, which fell about the draw-well in the Bishop's Yard, and diverse fell into it, whereof two were drowned immediately." It is difficult to see how people gazing on Wishart's martyrdom in front of the Castle could fall into this well; but there may have been another. Before ascending the flight of steps which lead to what are said to have been Beaton's apartments, a postern will be observed opening into the garden on the west.

The most remarkable thing to be seen about the Castle until lately was the Bottle Dungeon. In the rocky floor of a small vaulted chamber of the Sea Tower yawns the mouth of this dismal prison. For the safety of visitors a parapet has been built around it, the diameter of which is only 4 feet 7 inches. The depth of the neck is 11 feet 3 inches, after which it widens like a common brandy bottle until the diameter is about 16 feet. The extreme depth from the top

of the parapet is 24 feet. In this place, says Knox, many of God's children were imprisoned. We know that Henry Forrest was long kept here, and so was George Wishart ; and, worse still, John Roger, "a black freir, godly, learned, "and ane that had fructfully preached Christ Jesus," was secretly murdered and cast over the cliff, while the rumour was raised that in trying to fly he had broken his neck. Beaton, after being killed, was laid here in salt because the weather was hot, and his funeral could not be suddenly prepared.

But a still darker and more horrible den was discovered in April 1879, which, for want of a better name, is known as the Subterranean Passage. A few feet under the surface, close to the east wall of the Fore Tower, the passage enters the rock, and at this part is 4 or 5 feet in width, while a broad groove—cut in the floor to give more head-room—enables ordinary sized people, by slightly stooping, to walk easily along.\* After lighting a candle and going a few yards, the explorer's attention is attracted by a comfortable seat cut for a watcher on the right-hand side, with a small recess beside it large enough to hold a piece of bread or bunch of keys ; while a passage similar to the one he is in diverges to the left, and abruptly terminates at a distance of 20 feet. In it there is a recess of 4 feet. A little further on the main passage suddenly narrows. At this place there may have been a door. The downward course is still continued, passing underneath the fosse and beyond the counterscarp to a point 23 yards from the entrance. Here there is an opening in the floor, which formerly was only 13 inches by

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\* A citizen, on entering this place with a friend, pointed to the roof, and by way of caution, remarked—"Remember what Samuel Rutherford said, 'Stoop laigh ; the yett o' Heaven's low.'" "The yett of Heaven," exclaimed the stranger, "this is liker the yett o' Hell !"



15, but it has been enlarged and a wooden ladder set in it, which gives easy access to the large chamber underneath, the construction of which is very peculiar. It is 22 feet in length by 12 or 14 in breadth ; but on examining it more closely it will be observed that there are two cells on either side of it, right opposite to each other. What their use had been is only matter of conjecture. It has been suggested that prisoners may have been immured in them, and this seems likely enough, for though they were built up the central space would still be about 8 feet wide, much the same as the spacious stair which proceeds for another 64 feet. On arriving at the top of the stair it is rather tantalising—after having come fifty yards from the Castle through this extraordinary passage hewn out of the solid rock—to find that further progress is barred by a modern wall. Here it was that the passage was discovered, just where it cuts through the top of the rock, ten or twelve feet below the surface of the ground. An arch was thrown across to carry the gable of the house then in course of erection, but after the *debris* had been cleared out, and a ventilating tube introduced, the archway was finally built up. On returning to the foot of the ladder it will be observed that a single man in the passage above could keep back a thousand from below. This was more obvious before the orifice was enlarged, for it was not only caved all round, but was so narrow that both arms had to be held straight up to let the shoulders through ; while a soldier in the recess above could do his work without incurring the least danger. The ceiling of the under-chamber is fully six feet high. From the construction of the existing portion it seems to have been meant as a postern to supply an out-work with fresh troops ; or more probably as a sally-port. But it is difficult to get rid of the feeling that it has also been intended for a prison ;

and there is good reason to believe that the learned Alesius—one of Patrick Hamilton's converts—was confined here for eighteen days and nights in a cold damp dungeon, thirty feet below the surface of the ground, with no ray of light piercing its gloom, and no sound breaking its death-like stillness save, perhaps, that of the breakers in a storm—

“Where sighs, and groans, and shrieks that rend the air,  
Are made, not marked.”

Inside the Castle the bases of the pillars of the chapel are pointed out ; but the place looks liker a corridor. Immediately to the east a stair leads upwards and another downwards. How far down it may have gone, or whether it led to the iron yett mentioned by Knox by which supplies were provided to the beleaguered garrison, it is impossible to say. The Kitchen Tower is at the north-east angle, and close beside it are the remains of the oven.

The general features of the south front, so far as they remain, seem to be much the same as they were in Beaton's time—a fore-tower with a block-house on either side. According to Knox and Calderwood, Wishart was burned at the *west* part of the Castle, near to the Priory. Pitscottie says it was “without the Castle gate against the *west* block-house, where the Bishops might ly on the wall-heads and see “the sacrifice.” But Spotswood says it was on “the *east* part “of the Castle towards the Abbey,” and in this he is probably right, for the *east* part of the south front is nearer the Priory or Abbey than the west part. He adds that “the “*fore-tower* was hanged with tapestry and rich cushions laid “for ease of the Cardinal and prelates who were to behold the “spectacle ;” and further that when the citizens cried for a sight of Beaton his dead body was exhibited at the *very same place*. On the other hand, Calderwood says that Beaton and





CATHEDRAL RUINS AND ST REGULUS TOWER.

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the Archbishop of Glasgow lay over the *east* block-house till the martyr was consumed, and with Knox he says that the Cardinal's corpse was shown to the crowd over the *east* block-house. Tradition points out the mid window of the fore-tower as the one from which Beaton was so ignominiously slung, but the facts are adduced that the Castle was both demolished and rebuilt after that. A careful inspection of this tower shows, however, that it has been subjected to considerable alterations, and several theories have been propounded to explain them. The most reasonable seems to be that formerly there was a recess in the centre of this tower, curtained over at the top; but when rebuilt by Hamilton it was made "flush." If this was really the case, local tradition may not be so very far wrong after all. At the back of the room which belongs to the lowest window are to be seen the remains of the stone fender which had been somewhat similar to the marble ones now being put in modern mansions.

The Castle is open from morning till night, and the courtyard is a favourite place for lawn-tennis. The Bottle Dungeon and Subterranean Passage are shown by the Keeper, who is always at hand.

## Cathedral.

"The Church of the Archbishop," says Principal Lee, "was called a Cathedral, from the ancient custom of having "a chair placed there, on which the Bishop sat as president "or head of the subordinate ranks of clergy." The Cathedral of St Andrews was founded by Arnold—who seems to have been a building Bishop—in presence of Malcolm the Fourth, about 1160. When it was nearing completion in 1304, Edward the First, who was besieging Stirling, "commanded,"

says Fordun, "all the lead of the Refectory of Saint Andrews "to be pulled down, and had it taken away for the use of his "engines." The lead thus procured was probably used to face the battering-rams, or as a counterpoise. But Edward, afterwards stung by remorse, made liberal restitution. "Boece," writes Lord Hailes, "ever improving on history, "says that the roof of the Monastery was of *copper*. He "adds 'that Edward carried it away for some purpose or "other.'" It was probably this improvement of Boece's that led people in after-times to suppose that the Cathedral had been covered with copper. "When it was in its integritie," says Martine, it "was covered with copper, and set ex- "treamlie well off at a distance when the sun shined." It was consecrated, in 1318, by Bishop Lamberton, in presence of Robert the Bruce; but fifty or sixty years later, was greatly damaged by fire. James Haldenstone, who was Prior from 1418 to 1443, did much to improve and beautify the building; but the only work of his that remains is the large window in the east gable, which he substituted for the two rows of smaller ones, the traces of which are still to be seen—three above three, similar to the present three round arched ones beneath his great light. The diagonal buttresses were probably built at the same time.

Within these walls James the Fifth was married to Mary of Guise; and here, Patrick Hamilton, George Wishart, and Walter Mill were tried; the last named was so weak that it was not thought his voice would be heard, but when he began to speak he made the vast building ring and sound again.

Knox and his coadjutors have been so often blamed for destroying the cathedrals of Scotland, and this one among the rest, that most people seem to regard it as an undoubted fact. Tennant has even written "ane poem, in sax sangs,"



on "the dingin' down o' the Cathedral," in which he has not forgotten to describe how—

"The *capper* roofs, that dazzlit heaven,  
Were frae their rafters rent and riven."

But the truth is, many of our old churches and abbeys were destroyed by the English. An interesting and instructive chapter might be written on the havoc wrought by these southern barbarians on our monastic buildings; but here it would be out of place. In a single expedition in 1545, besides parish churches, they destroyed seven "monasteries and friar-houses" including those of Kelso, Melrose, Dryburgh, Roxburgh, and Coldingham. "It is a matter of justice," says Hill Burton, "to remember how and by whom these "buildings were destroyed, because their ruin has generally "been debited, or credited, to the Reformers of John Knox's "school." Lyon says that Knox preached in St Andrews "a "series of inflammatory discourses on the subject of Christ's "purifying the Temple of Jerusalem, the effect of which was "that on the 15th [June 1559], the mob were incited to com- "mence pulling down almost all the sacred edifices in the "city. They not only demolished, in whole or in part, the "monasteries of the Black and Grey Friars, the Priory, the "Provostry of Kirkheugh, and the ancient Church of St "Regulus, but the SPLENDID CATHEDRAL—the metropolitan "Church of Scotland for so many centuries, the scene of so "many interesting events, the tomb of so many Prelates, all "of them eminent for their rank or their learning, and most "of them for their piety and virtue." Mackenzie Walcott, who is as little distinguished for accuracy, says that "the "same year [1561], on June 11, saw the glorious Cathedral "of St Andrews wrecked *in a single summer's day*." Feeling, perhaps, that he had gone too far, Lyon qualifies his former statement by remarking, "We have no details of the de-

“struction of the religious buildings of St Andrews beyond  
 “what I have related ; nor have I been able to ascertain, in  
 “particular, *how long* the Cathedral took to be reduced to its  
 “present state—whether it were the work of days or of years.  
 “We may, I think, conclude that at the popular outbreak in  
 “the year 1559, much injury would be done to the building  
 “itself, as well as to its images, ornaments, and monuments,  
 “and that everything of any value would be removed.”

But a London archæologist maintains that the fabric was *not* injured at the Reformation ; that it was merely stripped of its Popish images and symbols ; and pointing to the otherwise inexplicable fact that the south wall of the nave is still entire, while the north wall has disappeared, he insists that the great central tower must have given way and carried the north wall with it. Those who suppose that masons did their work so well of old that it never fell will treat this idea with scorn. But it is not so unlikely after all, especially as the central tower was injured by the great fire. Forty years before the Cathedral was consecrated, Bishop Wishart had to rebuild the west front, which had been thrown down by a tempest ; in 1409 “a strong wind  
 “struck down the south gable of the transept, crushing by  
 “the fall of great stones the dormitory and ‘under chapter-  
 “house ;’” and Martine speaks as if one of the star-turrets at the west front and the tower of the south transept had fallen in his time. Hamilton, who succeeded Cardinal Beaton in the Archbishopric, built at Paisley “a prettie  
 “handsome steeple, which fell before it was well finisht.” But there is evidence of another kind.

The account which Knox gives in his history is very brief. He says that after his sermon on Christ casting the buyers and sellers from the Temple, “alsweill the Magistratis, the  
 “Provest and Bailies, as the communalitie for the most parte



“within the town, did agree to remove all monumentis of  
“idolatrie, whiche also thay did with expeditioun.” In the  
letter which he wrote to Mrs Lock, from St Andrews, in less  
than a fortnight after the event, he says, “it was concluded  
“that Christ Jesus sould there be openlie preached, that the  
“places and monuments of idolatrie sould be removed, and  
“that superstitious habits sould be changed. . . . And  
“so that Sabboth, and three dayes after, I did occupie the  
“publict place in the midst of the Doctors, who to this day  
“are dumbe ; even *als dumbe as their idols who were brunt*  
“*in their presence.*” Pitscottie sums up the matter in two  
lines, “They came to St Andrews and *reformed* all the  
“kirks thereof, and *destroyed* all monuments of idolatry, and  
“caused John Knox preach openly.” In a fragment of his-  
tory, written probably by some one who had received the  
information from a contemporary authority, and published  
in the “Wodrow Miscellany,” it is stated that Knox’s sermon  
in the Town Church was scarcely done, “when they fell to  
“work to purge the kirk and breake downe the altars and  
“images, and all kynd of idolatrie.” According to this author,  
they next “passed to the Friers Black and Gray, who wes  
“fledd before, being guiltie apparently in their consciences ;  
“and before the sunn was downe, there wes never inch stand-  
“ing bot bare walls.” Regarding the Cathedral he merely  
says, “The idols that were in the Abbay were brought to  
“the north part of the said Abbay, in the same place where  
“Walter Mill was burned (a yeare or thereabout before), and  
“there they burned the whole idols.” Calderwood has drawn  
his account from Knox ; and Spotswood, who is followed by  
Keith, says, “They went all and made spoil of the churches,  
“razing the monasteries of the Black and Grey Friars to the  
“ground.” These writers distinguish between reforming and  
destroying, yet none of them say that the Cathedral was de-

molished ; the images and similar trash were no doubt removed, and the burning of such on the spot where Henry Forrest and Walter Mill had passed through smoke and flame to their rest was a very innocent revenge. Had the Cathedral been overthrown Knox would have mentioned it, and assuredly Spotswood would not have concealed it.

Baillie, in his "Historical Vindication" published in 1646, says :—"Some few monasteries and two or three cathedrall churches were cast down by the idle provocations of some Popish priests, who were so mad upon their idolatry that they would keep these places to be castles and forts to preserve and propagate their abominations ; but quickly that fury of the priests was gotten suppress and the churches peaceably purged, so that I have not heard that in all our land above three or foure churches were cast down." The act of Privy Council for demolishing idolatrous houses did not extend to Cathedrals or Parish Churches ; and the order, which has been preserved, for purifying the Cathedral Church of Duukeld, may be taken as a fair specimen of the others. It expressly commands to take good heed that neither desks, windows, nor doors be any way hurt or broken, either glass work or iron work.

The Cathedral, unlike St Rule's, has been ill-built and of bad stones, hence the contrast in their present appearance. "To the last hundred years," says Billings, "Scotland can trace more destruction among her antiquities than ever occurred before. . . . Did the magnates of the Burgh want a few good feasts ?—the funds were at hand, by an appropriation of dressed stone from the ready-made quarry presented by the old Cathedral or Abbey. Did the baronial leader, or the laird descended from him, want farm-steadings, stone walls, or cottars' houses built ?—the old Abbey or Castle wall was immediately made use of. . . . The

“ admirers of these corporate bodies are specially invited to  
“ examine any of the great ruins in the ancient burghs. Do  
“ they present any masses of fallen or ivy-covered ruins? We  
“ answer, No. There they are—fresh made, clean-picked, and  
“ naked skeletons—standing rugged against the sky; having  
“ all the hideousness of destruction, instead of the picturesque  
“ beauty which invariably accompanies natural decay. . . .  
“ In reflecting upon these destructive acts of the higher  
“ powers, it is melancholy to observe how completely the  
“ lesson has been learned by the peasantry. The former  
“ generally took the main buildings away to build houses for  
“ the latter; and these, in their turn, destroyed the re-  
“ mainder, stone by stone, to sand the floors laid down by  
“ their landlords.”

It was not until 1826 that the rubbish was removed from the Cathedral, and the floor and bases of the pillars laid bare. Three stone coffins were then discovered under the floor of the high altar; the bones they contained were supposed to be those of three Archbishops, viz.:—Shevez, James Stewart, and James Beaton. Near these coffins a skeleton was found with a deep sword cut on the skull; it was probably the remains of Archbishop A. Stewart who was slain at Flodden. A remarkable slab, about 17 feet by 12, is resting on the coffins; it has been covered with metal plates, but whether it has been part of a reredos, or a cover for the coffins, is uncertain. Thirty years before Grierson wrote, a search was made under it for concealed treasure, but nothing was found save a white owl which had taken refuge beneath the altar. There are several old tombstones lying in the south transept, one of which bears the date 1380.

The extreme length of the building, inside the walls, is 358 feet; the nave with the two side aisles is 62 feet wide;

and the transept has been 160 feet long. The line of pillars can be traced on the grass, and also the general outline of the plan. The six westmost windows in the wall of the south aisle are pointed, but the other four are arched semi-circularly; and "towards the eastern end of the ruins, as "being the earliest built, the characteristics of Norman architecture prevail. Two turrets, with windows of the same "rounded character between them, mark the extremity of the "choir; and here may be seen the terminations of the galleries, which passed through the triforium and clerestory." An iron plate in the nave covers a well 49 feet deep, which was probably meant, by acting as a drain, to keep the building dry.

### Chapter House.

In speaking of the Chapter House, Martine, in 1683 says, "it is so demolisht that it is not known where it stood;" but forty years ago, when a great accumulation of rubbish was removed, part of it was laid bare. It is close to the south transept of the Cathedral, and the seats in the south wall remain. It has been entered from the west by a beautiful doorway, and in the opposite wall there are three fine pointed arches. In Mackenzie Walcott's restored plan of the Cathedral the space between the doorway and these arches is marked as the vestibule; but, from some peculiarities of construction, there is reason to believe that this was the original Chapter House, and after it became too small the larger one was built on its east side. That there were two Chapter Houses—a new and an old—seems certain. Round the Old Chapter House, and a building on its south side which has been vaulted—perhaps a dead-house—are ranged a great many curious old gravestones. Immediately to the north of the three pointed arches there is a semi-

circular one through which a passage has led from the cloister to the Cathedral.

## Churches.

*Established Churches.*—The Town Church is in South Street, and St Mary's in Market Street. The ministers are—*1st Charge*, A. K. H. Boyd, D.D.; *2d Charge*, Mark L. Anderson, M.A., who take the services in each church alternately. The College Church is in North Street—Minister, Matthew Rodger.

The *Free Church* is in North Street, exactly opposite the College Church—Minister, Lewis Davidson, M.A.

The *U. P. Church* is at the west end of Market Street—Minister, James Kidd, M.A., B.D.

The *Episcopal Church* is at the foot of Queen Street—Minister, Laurence Tuttiet.

The *Independent Church* is in South Bell Street—Minister, R. Troup, M.A.

The *Baptist Church* is in South Street, immediately to the west of the Madras—Vacant.

A lengthened notice of the Town Church is given under that heading; and the College Church is described under St Salvator's.

## City Hall.

In this building, behind the Town Church, the English School of the burgh was formerly taught. After the erection of the Madras this was used as an infant school, but in 1845 was converted into a public hall. It is mainly used now for public rouns.

## Cross.

The Market Cross, which stood in the centre of Market



Street, between Church Street and College Street, has long since disappeared ; but its site is marked by a cross in the causeway. Paul Craw was burned here, it is said, in or about 1432, with a ball of brass in his mouth, lest the people should be infected with his heresy. By the decree of Cardinal Beaton the picture or effigy of Sir John Borthwick, a fugitive heretic, being formed, made, and painted to his likeness, was carried through the city to the Cathedral in 1540, and burned here in token of malediction and curse. Here Chatelar was beheaded on the 22d February 1563; while Nathaniel Gordon, Sir Robert Spotswood, Andrew Guthrie, and William Murray lost their heads in January 1646 ; and a few years before, it is said, the coach of Archbishop Spotswood “ was brought from his castle through the whole city, “ with the hangman sitting in it, to the same very place of “ the Market Crosse, and rent all in pieces.” Here, too, Robert Blair preached to the inhabitants when the pestilence came to St Andrews in 1647 ; and here, towards the end of 1660, Samuel Rutherford’s *Lex Rex* was burned by the hangman.

The *Fish Cross* stood in the middle of North Street, halfway between Union Street and Castle Street. Here, so late as last century, the fishermen had to expose their fish for sale before sending them out of the town.

## Curling and Skating Ponds.

There is an excellent Skating Pond in the southern outskirts of the town, which can be reached either by Queen Street or Bridge Street. A Curling Pond beside it is in course of formation, and there is one near the Railway Station, and others at Boarhills, Balrymonth, and Leuchars.



## Drives and Rides.

As a rule all the roads running east and west are level, while those running north and south are hilly, and seldom have soft sides. The prettiest short drive is by Mount Melville road, through Magus Muir, and home by the Strathkinness low road, the distance being 7 miles; by going through the village of Strathkinness, and keeping straight on to Kincapple, and home by the Leuchars road, the distance is fully eight miles. By Guardbridge and Dairsie to Dura Den, and home by Pitscottie, is a splendid drive of 16 miles. By the Largoward Road to the finger-post beyond Cameron, along by Lathockar and Kinaldy, and home by Gilmerton, is a pleasant drive of 10 miles; by keeping along to Stravithie, thence home by the Anstruther road, another mile is added. If the Largoward road is followed to Higham, the road to the left leads to the Anstruther road, the one to the right leads to the Peat Inn, and the homeward route skirts the shoulder of Drumcarro Craig, and passes through Denhead to the Mount Melville road. In going by the Largoward road it is best to enter it, *not* at the West Port, but by Ballon on the Mount Melville road, in order to avoid the public "middens." As the Largoward district lies high, much of the scenery is bleak and bare, but some of the longer drives in that district are almost as good as a day in the Highlands—notably one running from the Peat Inn by the Cross Keys and Baldinnie to Pitscottie. There are, of course, many other good drives. A fine one of 12 miles may be had by going out the Mount Melville road to the sixth milestone and coming in the other way; or, if preferred, right on to Ceres, where stabling can be had at an old-fashioned inn. A beautiful drive, but a long one, may be enjoyed by going on the Newport road until the road branching to the left is reached just beyond the seventh

milestone, keeping along this road past Kilmany to Cupar, where there is excellent stabling; the home journey can be made either by Guardbridge or Pitscottie. At Kilmany a near cut by a cart-track strikes off on the right hand side to the Gauldry and Balmerino; for saddle horses it is all well enough, but carriages must not attempt it. By changing horses at Cupar, the quaint old village of Falkland is easily managed, with its regal Palace, beautiful gardens, historic associations, and picturesque dens. An excellent drive of 20 miles may be had by taking the Cupar road, *via* Guardbridge, till the road which strikes off to the right is reached past the fifth mile-stone; going straight up by Pitcullo, and turning to the right on the other side of the hill, Logie is soon passed; in crossing and flanking the ridge there are several fine views; the Kilmany road is reached at the foot of an excessively long brae; still keeping to the right St Fort is passed, then St Michael's and Leuchars. But by far the best view in the district is to be seen by following the Kennoway road past Ceres until just beyond the ninth mile-stone a road is reached which leads through Craigrothie and over the brae with the old baronial keep of Scots Tarvit on the left, and Wemyssshall Hill surmounted by Cupar Cross on the right. Here a magnificent landscape, embracing the Lomonds and whole Howe of Fife, bursts on the view. Driving along the Garlie Bank, a halt can be made at Cupar; and the home journey may either be by Dairsie or Pitscottie, or both by taking Dura Den. Under the heading of *Pic-nics* several other good drives are referred to. The roads are well kept and there are no tolls. This section would be incomplete if the West Sands were overlooked: a firm bank of sand stretching from the Swilcan Burn to the Eden, a distance of two miles, is clean, smooth, and dry during all weathers, and always ac-

cessible, save when covered by the tide or rendered disagreeable by a westerly gale driving the loose sand in blinding showers. As there is nothing to hurt a horse's feet, or bring him down, or injure him though he should fall, it is a grand place for a gallop, though some people maintain that, as there is no spring in the sand, it is trying on the back-tendons. A caution may not be out of place: Avoid the neighbourhood of the rocks; keep a good outlook for broken glass until across the Swilcan Burn, and don't venture too much into the bed of the Eden until pretty well acquainted with it.

### **East End School,**

Better known as the *Fisher's* School, for whom it was primarily intended, is between the Burying-Ground and the Cliffs. Like the Infant School, it is under the management of the School Board, and is well attended.

### **Harbour.**

The Harbour being merely a tidal one, is dry at low water. The chief design of William Douglass' *Historical Remarks on St Andrews*, published in 1728, appears to have been the improvement of the Harbour, which at that time was in "a very miserable and pitiful condition." The main pier, he says, was formerly built of wood, and extended to the utmost point of the rocks, till in December 1655, it was swept away by a terrible tempest; however, it was rebuilt next year, with stones mostly taken from the Castle, but scarcely half as long as the old one. Since those days the Harbour has undergone many improvements and repairs, and only a few years ago a great deal of money was spent in deepening it and widening the gates. Even yet it is a poor affair.

### Infant School.

This institution, towards the west end of Market Street, was erected in 1844, chiefly through the public spirit and reforming zeal of Provost Playfair, who emphatically called it his *first child*. Lately it has been enlarged by the School Board.

### Kinkell Braes.

While particularly pleasing to Geologists and Botanists, no one who loves the refreshing sea breeze, or cares to admire fine views of the city, the ever-changing ocean studded with sails, and the marvellous way in which the rocks are ranged, twisted, and thrown up, can fail to enjoy a ramble on Kinkell Braes. The Maiden Rock is soon reached; a great gaunt mass of grey sandstone at the base of the cliff. Further on, Kinkell Cave, which is of considerable size and almost hidden from the sea, runs into the Brae; the roof is a smooth, unbroken mass of rock rising at an acute angle from the east side of the floor; and much of the interior is covered with plants, nourished by the water dropping from the roof. Grierson imagined that it bore traces of having been a stronghold in times of alarm and danger. Beyond the Cave stands the *Rock and Spindle*—the curious appearance of which explains its name. Sir David Brewster thought this was the sacred “Rock or Needle of St Andrews” on which Wallace is said to have slain three Englishmen who fled to it for refuge. A little way inland from this stood the Castle of Kinkell, “so called,” says Sibbald, “from the Chapel of St Anna, built here by “Kellach, Bishop of St Andrews about anno 875. Of old “the Moubrays had Kinkell, then by marriage the Hepburns, “afterwards the Monipennies, now the Hamiltons.” Kinkell now belongs to Thomas Duncan, Esq. Alexander Hamilton

was a staunch Covenanter, and conventicles were frequently held here. On one of these occasions, early in 1674, when Blackader was the officiating preacher, not only were two chambers and a long gallery filled with people, but multitudes were in the courtyard. Mrs Sharp had the militia of the town sent out to suppress it; they were accompanied by "a great number of the rascality, above a hundred, "with many of the worst set scholars from the College, and "some noblemen's sons." Awed by the numbers perhaps, only a very faint attempt was made to disturb the meeting, and the soldiers, frightened to approach the Castle gate, retired behind a brae, and sent to the Provost for more help. The civic dignitary was in the Church when the message reached him. "Who gave them orders to go out at first," he asked? They answered, "The Prelate's wife." "Well," he replied, "have they begun a plea, and would "they have me to end it? I'll send out no men at this "time!" Greatly chagrined, the militia stole into the town after it was dark, while watch was kept all night on the battlements of Kinkell. When Blackader returned to preach, vast numbers flocked from St Andrews to hear him. Sharp, who was at home, ordered the Provost to raise the military, disperse the meeting, and apprehend the minister. It is said that the Provost answered—"My Lord, the militia "are gone there already to hear the preaching, and we have "none to send." When the famous John Welsh preached here on one occasion, Philip Stanfield, a student, taking good aim, struck him with something during the sermon. Pausing for a moment, the minister remarked—"I know not who has "put this public affront on a servant of Christ, but I am per- "suaded there shall be more present at his death than are "hearing me preach this day, though the multitude is not "small!" This student was afterwards hanged for the murder



of his own father, Sir James Stanfield, of Newmills. Fully two miles beyond the Rock and Spindle stands the Buddo Rock, a huge isolated mass, with a cleft leading up to the top. After passing the Rock and Spindle, the way is very rough. The road from South Street to the Kinkell Braes is by Abbey Street, the Abbey Walk, across the Bridge, past the Sawmills and the Lifeboat House to the East Sands.

### **Kirkhill.**

As this mound, situated near the Harbour, is the site of a Culdee Chapel, it carries us back to a remote antiquity.

“There goes a tradition in this place,” says Martine, who wrote in 1683, “that the Culdees of old, at least Regulus “and his companions, had a cell dedicate to the blessed “Virgine, about a bow-flight east of the shoare of St Andrews, “a little without the end of the peer (now within the sea) “upon a rock, called at this day our Ladies Craige; the rock “is well known, and seen every day at low-water; and that “upon the sea’s encroaching, they built another house at, or “near, the place where the house of the Kirk-heugh now “stands, called Sta Maria de Rupe, with St Rewel’s chapel.” Though Martine refers to Spotswood’s laying small stress on the story of St Regulus’ vision, and to Usher’s counting it a fable, he says that no author of credit ever called in question or disproved the coming of St Regulus with the relics of St Andrew in the latter part of the fourth century; and as for Buchanan’s omitting it, he adds—“His temper is known.” But Calderwood, who, with more shrewdness, sets down the whole story as a Monkish fable, says that although there was great superstition in the Kirk in those days, “yitt suche “visionns, suche tedious and longsome journeyes, were not “undertakin for so frivolous maters.” The editor of Sibbald’s



"History of Fife" is still more plain, and modern research has confirmed his opinion.

According to W. F. Skene, in his "Notice of the Early Ecclesiastical Settlements at St Andrews," St Cainich, or Kenneth, who died in 600, had a church at *Kilrymont*; but whether that name was used for St Andrews, or in a wider sense for the district, seems doubtful—indeed, St Kenneth's Church may have been at Kennoway. He holds that St Andrews was founded by Angus, son of Fergus, in the year 736, when Acca and his refugee clergy brought the veneration of St Andrew and his relics from Hexham in Northumbria. In the concluding part of his "Notice," Skene says—"The foundation of that wondrous fabric of fabulous history which has been reared by our historians from John of Fordun to Hector Boece, was laid in the end of the thirteenth and beginning of the fourteenth centuries, and I venture to hold the clergy of St Andrews entirely responsible for it. . . . The process by which a fabulous antiquity was given to St Andrews was a very simple one. The events of the latter part of the eighth and first half of the ninth century were, first, placed at an early period, coincident with the removal of the relics of St Andrew from Patras to Constantinople; and, secondly, they were suppressed at their proper period." In his Historical Introduction to Fordun's "Chronicle," Skene adds that the first of the later Chronicles made its appearance in 1165—the same year in which William the Lion ascended the throne—containing the long Celtic pedigree of the Kings of Scotland; and at the same time the legendary foundation of St Andrews was given forth. "The object of all this manipulation," he says, "was probably to present William to the Gaelic population, as the heir of a long line of Scottish ancestors, and to enhance the claims of St

“Andrews as the ecclesiastical church, by whose Bishop he “was crowned.”

Martine (1683) avers that there may have been a cell on the Lady Craig, for in his time “there lived people in St Andrews who remembered to have seen men play at the bowls upon the east and north sides of the Castle.” Even some respectable writers of this enlightened century seem to have believed that there was once a chapel on the Lady Craig; and Grierson was informed that “a pretty copious spring of fine fresh water” still issues from the bottom of that rock.

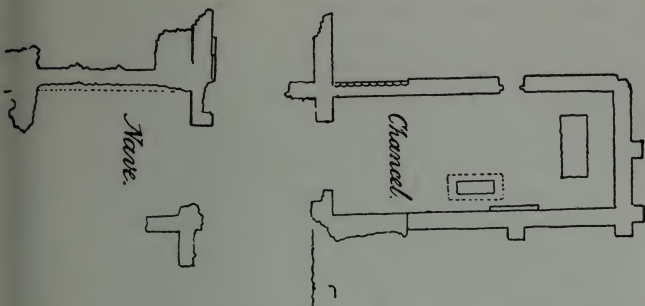
There seems to be more truth in the tradition that Constantine the Third, wearied with the troubles of a public life, resigned the crown in 942, became a Canon of the Church of St Mary on the Rock, was made Abbot of the Culdees, and lived here five years before he died. “Even “this tradition,” as David Laing says, “would assign to the “church a venerable antiquity.”

The Kirkhill is also known as the Kirkheugh, which signifies “the kirk or church on the *heuch* or *heugh*, the “crag, or steep hill, or bank.” The Provostry of Kirkheugh represents “one of the earliest of the Culdee “Churches, and . . afterwards became a Chapel Royal—“the oldest, perhaps, on record in this country.” Its founder and date of foundation are alike unknown, but it was probably endowed and enlarged into a collegiate establishment “in the reign of King Alexander the Second “(1214-1249); it may then have become a royal foundation, “and received its name of *Capella Regis*. As such it had a “Provost and ten Prebendaries; and as it existed before the “middle of the thirteenth century, it may, so far as can be “ascertained, have been the earliest Collegiate Church in “Scotland.” The Kirkheugh lost its importance as a Chapel

Royal towards the close of the fifteenth century. Restalrig became the Chapel Royal in the reign of James the Third, and it in turn had to yield the palm to Stirling in the days of James the Fourth. "At a later period, subsequent to the Reformation, the Provostry was annexed to the Crown, and in the arrangements for the introduction of Episcopacy by James the Sixth, the Provostry, with Ceres and other Church livings, was conveyed to the Archbishop of St Andrews in 1606, in return for his having resigned the Castle of St Andrews to the Crown." Brief notices of the Provosts of the Kirkheugh will be found in a paper by David Laing in the first part of the fourth volume of the "Proceedings of the Society of Antiquaries of Scotland." From that paper this paragraph has been mainly drawn.

The Culdees were completely swamped by the Canons Regular long before the Reformation; but at what date the Chapel of St Mary on the Rock fell into ruins is now unknown. The plan of the City in 1530 shows some of the buildings on the Kirkheugh, but none resembling the Chapel. Gordon's plan of 1642 shows a house in a walled square, which may represent the Provost's Manse, as it was still standing when Martine wrote in 1683, though "in no good repaire." Martine describes it as "that old house standing on a little height above the shoare . . . having a rising thereto on all sides, except at the north, and is called at this day the Kirkheugh; and at the back of the house there is a little heugh south-west to it; and a little north from the house are to be seen certaine ruins of old buildings, which were the chaple itselfe, and some other houses for accommodation of the chapter or small convent belonging to the chaple." Martine's editor has added in a foot note—"Very little now [1797] remains of these buildings, viz., a single gavel with a door in it, and the foundations of some

“walls. But whether these are the ruins of the manse or of “other houses cannot now be known.” But in 1860 a portion of the Kirkhill was levelled to prepare a platform for a gun battery, and in doing so some of the foundations of the old chapel were laid bare. The Magistrates were prevailed on to begin further explorations, which were afterwards continued by the Government Board of Works. Great quantities of human bones were turned up all round the building; skeletons were found quite entire, in some cases lying face downwards; and in one grave there were five, one above another. Writing in 1728, William Douglass says this “burying-place is of late very much broke down and “incroached upon; so that the bones and ashes of the dead “are exposed to publick view, and lie uncovered in great “numbers.” But this must have been a burial-place for many centuries, for in the explorations of 1860 several peculiar stones were exposed—formed of two long stones laid side by side with shorter ones opposite the ends. They seem to have been meant for effigies or inscribed stones lying on; these were left as found. Several stone coffins containing skeletons were also discovered, very similar to those found in the contiguous extremity of the Cathedral burying-ground several years before. A few rude stone coffins of the same kind were recently found close to the north wall of the so-called New Cemetery, which would seem to indicate that previous to the erection of the Abbey Wall the burying-ground of the Culdee Chapel extended to a considerable distance around it; and affording an additional proof of its great antiquity. Many skeletons were found on the same level as the floor of the Chapel, which shows that the surface of the ground must have been very unequal, or the Chapel must have been completely ruined for a very long time.



As will be seen from the accompanying ground plan, it has been built in the form of a cross ; but the chancel is much longer than the nave ; the probable reason of this peculiarity seems to be that the church was not meant for the general public, but for a community of clergy or monks who had a right to sit in the choir. Like all old churches, it was built looking east and west ; but the Cathedral, St Rule's Chapel, and the Culdee Chapel seem to differ in their orientation ; and, what is more remarkable still, the Culdee Chapel differs in itself. From the north-west angle of the nave to the corresponding angle of the choir it runs in a straight line, but from that point it diverges to the north. Several theories have been propounded to account for this peculiarity, but perhaps the furthest fetched is that the chancel, which, in the cross, represents our Saviour's head, shows it hanging on one side as in death. Carelessness has also been assigned as a reason, but it is strange that it never occurs in any other part of a church save the choir. Beyond all doubt this church was built at two different periods, if not at three, and was probably built on the site of a much older church—at least the materials of a former edifice have been used in its construction. The western part is supposed



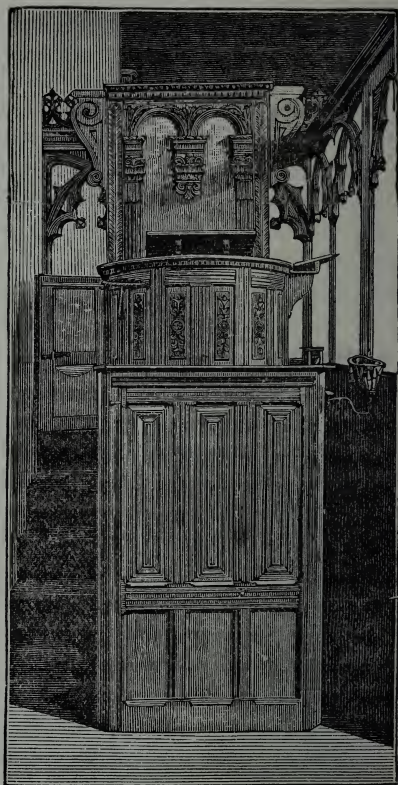
to be the oldest, the foundation stones being bedded in clay; but even in its walls fragments of carved stones were found, while the chancel walls are partly composed of vertical sections of round pillars, the flat sides forming the exterior of the walls, and the round parts embedded in the mortar. This feature is not so conspicuous now, as the pointing hides it; but twenty years ago it appeared to some that nearly "all the external ashlar stones of the chancel walls, and "even many of the internal, had been portions of round "pillars." A keen ecclesiastical antiquary has suggested the idea that the original Culdee Chapel was a simple building of four walls; and that the Romish Clergy, to convert it into their beloved form of a Cross, added a nave and transepts. He maintains that the eight portions of round pillars in the west end of the north wall of the chancel have been inserted at a comparatively late date to fill a gap; and that the other stones resembling them are not truly semi-circular, but accidentally approach that form. The buttresses at the east chancel are the chief feature to indicate its age, and they unmistakably show it to be early English. That there has been a tower over the crossing of the chancel, nave, and transepts seems certain from the narrowness of the arches, and from the foundation of the circular stair built in the angle between the north transept and the nave. There may have been upper floors, but as the walls are gone this is only speculation. The mass of masonry at the north-west angle of the nave probably formed the foundation of an angle turret of the same nature as the later and more fully developed ones still standing at the east and west ends of the Cathedral. From the discoveries of 1860 it appears that the floor of the chancel had been laid with coloured tiles about five inches square; and there had been a large decorated window in the east end—fragments of lead



framing, bits of charred wood, and coloured glass were found in a mass of rubbish lying betwixt the base of the altar and the east gable. A stone about 6 feet long by 18 inches broad, highly carved on all its sides, was found in the floor of which it had formed part, in front of the altar. A little further west, there were other two stones on the same level lying east and west, while the first was not. One of the two was protected by a railing, the other, with the sculptured one, was taken to the Museum. The one within the railing has a long cross cut on it, with a straight sword on one side and a pair of sheep shears on the other. The foundations of the altar and sedillæ are still to be seen. Opposite the latter is the priest's door.

### Knox's Pulpit.

This fine old carved oak pulpit, after standing for centuries in the Town Church, was removed during the extensive alterations in 1798, and is now in the College Church. In it Knox preached his first public sermon in 1547. Striking not at the branches but at the root of Popery, his preaching bore good fruit and would have been crowned with success, had it not been arrested in a month by the arrival of a French fleet to besiege the Castle. By the end of another month Knox was a prisoner in the French galleys, cherishing the hope that he would again glorify God's name in the same place; and he was not disappointed. On the 11th of June 1559, he preached his famous sermon on *Christ casting the buyers and sellers furth of the Temple* from this pulpit. From May 1571 to August 1572, Knox lived in St Andrews and preached in this pulpit. "I haid  
"my pen and my litle book," says James Melville, "and tuk  
"away sic things as I could comprehend. In the opening upe  
"of his text he was moderat the space of an halff houre; bot



KNOX'S PULPIT.

“when he enterit to application, he maid me sa to grew and  
“tremble, that I could nocht hald a pen to wryt. . . . He  
“was verie weak. I saw him everie day of his doctrine go  
“hulie and fear, with a furring of martriks about his neck, a  
“staff in the an hand, and guid godlie Richart Ballanden, his

“servand, halding upe the uthar oxtar, from the Abbay to the  
“parochie kirk ; and be the said Richart and another servant,  
“lifted upe to the pulpit, whar he behovit to lean at his first  
“entrie ; bot or he haid done with his sermont, he was sa  
“active and vigorus that he was lyk to ding that pulpit in  
“blads, and fly out of it !” But his work was nearly done ;  
“weary of the world,” and “thirsting to depart,” in a few  
months he entered into his rest.

It was from this pulpit that John Winram addressed John Douglas when he was set apart as the first tulchan Archbishop of St Andrews ; and in this pulpit poor Douglas died two years later. Many of the leading divines of Scotland have held forth in it since—Andrew Melville, Patrick Adamson, Spotswood, Henderson, Blair, Rutherford, Sharp, Shields, Forrester, and others too numerous to mention. Writing in 1843, Lyon says, in his *History of St Andrews*, “The pulpit is of carved oak, and much decayed ; yet it has still  
“the twisted iron frames which held the baptismal basin and  
“hour-glass ; and two projecting boards, one probably for the  
“Bible, and the other for the Prayer Book of Edward VI.,  
“which last, we know, was used at that time [1559] by the  
“Reformers.” So far from being “much decayed,” the pulpit is in capital preservation. The Scripture lessons and prayers of Edward’s Liturgy seem to have been used by some Protestants in Scotland at the beginning of the Reformation, but Knox had a strong dislike to it ; and the “Order of Geneva,” otherwise called the “Book of Common Order,” or “Knox’s Liturgy,” because he not only approved but partly wrote it, was introduced in 1560, if not earlier. As Bishop Wordsworth has put it, “The *Book of Common Order* did not restrict the minister to the use of the very words of the prayers, and therefore was preparing the way for its own abrogation.” It might be as easily imagined that Elijah,



John Knox  
minister of Edinburgh

PORTRAIT AND AUTOGRAPH OF JOHN KNOX

(Fac-simile from Beza's "Icones.")

the Tishbite, gave his message from a paper, as that Knox read his sermons ; that he read his prayers is still more difficult to suppose, and as David Laing has said, " In no instance do we find Knox himself using set forms of prayer."

To modern ministers, who leave their hats in the vestry, the pins on the pulpit would be of little use ; but til recently it was different. The Editor of the Spottiswoode Society edition of Bishop Sage's works was informed by a person who had " frequently witnessed it, that the late Sir Henry " Moncrieff, Bart., minister of the West Kirk, Edinburgh, was " in the constant habit of coming into that building, and " walking into the pulpit, his head covered with his hat, " which he hung on a peg behind him, and then, without " any private devotion, commenced the service ; and as soon " as it was finished, he used to put on his hat again, and was " generally among the first who left the church." When the pulpit was removed from the Town Church, some people, anxious to possess relics, took part of it away. Several pieces, after decorating a summer-house for more than 70 years, were lately restored to the Town Church.

## Links.

On our famous Links, the headquarters of the Royal and Ancient Game of Golf, there is a splendid course of 18 holes, which is always frequented by numerous golfers. Besides the Swilcan Burn, there are hazards in abundance to add to the interest of the game. Of these, the whins and bunkers have never raised dispeace ; but that cannot be said regarding the notorious road in front of the feus near the Club House, which has run the gauntlet of the Court of Session and the House of Lords. There is also a short course for ladies ; and further out, on the Bents, stand the Volunteer targets. The Royal and Ancient Golf Club-House



is at the east end of the Links. Immediately to the north and west of it a good deal has lately been reclaimed from the sea. A small quantity of strong, rough grass, which grows as rank as wheat and has tremendous roots, was sown at the north-east corner of the Links about 35 years ago. Since then it has spread wonderfully, and encroached greatly on the Sands, which it does not cover like ordinary grass, but, aided by the wind, raises huge mounds which effectually keep back the sea.

### **Madras College.**

To the liberality of the Rev. Dr Andrew Bell—a native of the city, a Prebendary of Westminster, and the deviser of the Madras or monitorial system of teaching—St Andrews owes this splendid Institution. The foundation-stone was laid on the 9th of April 1832—six weeks after his death. The buildings form a quadrangle, the court of which is surrounded by a handsome corridor, from which the doors of the classrooms open. There is a large playground behind and another in front. The institution contains seven departments, each superintended by a head-master. Close to South Street, but as far apart as the extent of the ground will allow, are the respective houses of the English and Classical masters. Behind the former is the Janitor's house; the latter stands near the site of the old Grammar School of the Burgh, in which nothing was taught save Latin and Greek. Of the fifty thousand pounds which Dr Bell set apart for the Madras, about eighteen were spent on the buildings, the rest form the endowment. Several years ago a new room was added for the Drawing-Classes.

### **Magus Muir.**

The best way to Magus Muir, so noted in Scottish History in connection with the death of Bishop Sharp, is by the Mount



Melville road, keeping straight on to the cross-roads a little beyond the third milestone. Here turn to the right, and when the wood is reached two gates will be seen immediately opposite to each other ; enter the wood by the one on the left-hand and the footpath will lead to the massive pyramid of sea-stones which marks the spot where the Bishop was killed on the 3d of May 1679. A stone-cast further west—in the open field—stands the monument of Thomas Brown, James Wood, Andrew Sword, John Weddell, and John Clyde, who were taken prisoners at Bothwell Bridge and executed here, though they had no connection with Sharp's death, in order to terrify others. Their testimonies, which are in *Naphtali*, are a spirited defence of that covenanted work of Reformation which they sealed with their blood. Though unlearned, and occupying a humble sphere in society, they were indeed Christ's nobility, and their dying words have been quoted to show what Christianity can do for man. Hung in chains to rot, they were taken down and buried by an aged couple ; and 49 years afterwards, when a gravestone was set up to their memory, some of their bones and clothes were found unconsumed. About 1805 this gravestone was broken, and for a long time the only thing to mark the spot was the uncultivated bit of sward above their resting-place. But, in 1877, John Whyte-Melville, Esq., enclosed the graves by a substantial wall, and erected the present stone, designed from the former one, and bearing an exact copy of its inscription. He built at the same time the monument for Sharp, and renewed the gravestone of Andrew Gullan, which stands in the little clump of trees to the south. On returning to the cross-roads, take the one leading past the large farm-steading, and a little way beyond it a small burn turns down at right angles to the road ; by walking along its edge, Gullan's grave—one of the prettiest martyr-graves in Scotland—is soon reached.

Gullan, who was indeed present at Sharp's death, but pled all the time for his life, and endeavoured to secure Miss Sharp from danger when she tried to rush between her father and his assailants, was cruelly executed at the Gallowlee, between Edinburgh and Leith, in July 1683. His mangled corpse was hung up in chains on a high pole at the place where Sharp was killed, but kindly hands took it down and buried it here.

### **Martyrs' Monument.**

This monument, of which there is a miniature engraving on the Cover, was erected at the west end of the Scores, from a plan furnished in 1842 by the Government architect. David Laing, probably by a slip of his pen, has described it as "a *granite* obelisk," but it is only of freestone. Patrick Hamilton was burned at the College Gate in North Street, George Wishart in front of the Castle, and Henry Forrest and Walter Mill on the high ground between the Castle and the Turret Light. A small work on "The Martyrs of St Andrews" is in course of preparation.

### **New Inns.**

The Hospitium Novum or New Inns was within the Abbey Wall on the right hand side of the road leading from the Pends to the Harbour. The round-arched gateway is still standing over which the arms of Scotland and of Prior Hepburn are hewn. "It is thought," says Martine in his *Reliquiæ*, "this was the last building about the abbacie before the Reformation ; for it was built when King James the Fifth was married to Magdalene, a daughter of the King of France, anno 1537. And it is reported that, she being a tender ladie, the physicians choosed this place and the abbacie of Balmerinoch as having the best aers of any

“places in the kingdome for her residence and abode. Yea, the tradition also goes that, for the Queen’s reception and accommodation here, so many artificers were convened and employed, and the materials so quicklie prepared, that the house was begun and finished in a month. But in all appearance she never came to it ; for after her arrival she first dwelt, and within a short time died, at Holyrood House.” Though this Queen—radiant with the beauty of decay—never saw the Novum Hospitium, it became the palace of Mary of Guise, who “landed in Scotland,” says Pitscottie, “at the place called Fyfeness, near Balcomy, where she remained till horse came to her. But the King was in St Andrews, with many of his nobility, waiting upon her home-coming. Then he, seeing that she was landed in such a part, he rode forth himself to meet her, with the whole lords spiritual and temporal, with many barons, lairds, and gentlemen, who were convened for the time at St Andrews, in their best array, and received the Queen with great honours and plays made to her. And first, she was received at the new Abbay Gate ; upon the east side thereof there was made to her a triumphant arch by Sir David Lindesay of the Mont, lyon-herauld, which caused a great cloud come out of the heavens above the gate, and open instantly ; and there appeared a fair lady most like an angel, having the keys of Scotland in her hands, and delivered them to the Queen, in sign and token that all the hearts of Scotland were open to receive her grace ; with certain orations and exhortations made by the said Sir David Lindesay to the Queen, instructing her to serve her God, obey her husband, and keep her body clean, according to God’s will and commandments. This being done, the Queen was received unto her palace, which was called the *New Inns*, which was well decored against

“her coming. Also the bishops, abbots, priors, monks, “friars, and canons regular, made great solemnity in the “kirk with masses, songs, and playing of the organs. The “King received the Queen in his palace to dinner, “where was great mirth all day till time of supper.” According to Principal Lee, this building was afterwards occupied by the Regent Moray as commendator of the Priory, and later still by John Knox when he resided at St Andrews. Under its roof, too, James the Sixth spent at least one night. It was afterwards inhabited by Archbishop Spotswood, and later still by Sharp. In Blackader’s Memoirs it is mentioned that on one of his visits to Kinkell in 1674, he was told that “the following day a meeting was “appointed in St Andrews, *close by the Prelate’s house*. This “he censured as rash and objectionable; but considering it “to be the first, and the people being advertised, he went, “lest the curates should insult if a meeting was gathered “and dismissed without sermon. They filled the house “both high and below, which was not able to contain them; “therefore they were called forth to a yard, into a gentle- “man’s waste place, where was a considerable meeting; but “none offered the least disturbance.” It is said that one sunny day in June, Sharp was sauntering in his garden, and observing that the weed known in England as goutweed, but in Scotland as Bishopry, came frequently in the gardener’s way, he asked him—“What do you call that troublesome “weed?” “Aye,” said the man, “it is a bitter, bad weed; “they ca’ it *Bishopry*, my Lord, and when it’s ance got in, “it’s no easily got out.” The gardener not only lost his place but suffered in body as well. Grierson, writing in 1807, says that the eastern gable of the New Inn is still standing, as well as part of the roof and wooden floor. He adds that it had been all vaulted below, and that a person,

then living in St Andrews, remembers to have seen it complete.

### **Pends.**

This, the principal gate of the Abbey, at the east end of South Street, has been a magnificent and stately entrance. Two beautiful arches remain; an inner one,



THE PENDS.

which was much lower, was removed in recent times; on it, probably, the gates were hung, the space between it and



South Street serving as a porch, with a stone bench on either side. Having had a groined roof, the porter's apartments may have been above. The postern opening into South Street seems modern. It may here be mentioned that the house, save one, next to the Pends, was occupied by Queen Mary when she was in St Andrews. A miniature engraving of the Pends appears on our cover.

### **Pic-nics.**

Few places are more admirably suited for a pic-nic than the long, deep, and beautifully-wooded Den of Craighall, with its majestic ruins of the house built by the famous Sir Thomas Hope in the seventeenth century. He was the founder of the Hopetoun family, and two of his sons were raised to the bench while he was Lord-Advocate, for which reason he was allowed to wear his hat while pleading before them—a privilege which the King's advocate still enjoys. The keys are kept by a patriarchal-looking old man who lives at the side of the public road close to the foot of the Den, a mile south from Ceres.

The old castle of Earl's Hall, a mile east from Leuchars, is also a favourite place for pic-nics, and is a good specimen of the Scotch baronial style of architecture. The keys are kept at a house near the Old Station of Leuchars. When here, the Parish Church should be visited, the eastern portion of which is in the purest Norman style, though disfigured by a steeple which was built in 1745 ; the western portion of the church was rebuilt about the middle of this century.

The roads to Newport and Tayport diverge at a place called Michael's,\* about a mile beyond Leuchars, but are connected

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\* Sometimes called *Saint* Michael's, though named after Michael Irvine, who, in the palmy days of stage-coaching, had a public-house here, and kept good grog. He is still familiarly spoken of by the old people who knew him as Michel Eurn.



two miles further on by a cross-road which passes close to the old Parish Church of Forgan, the ruins of which are now covered with ivy and woodbine. A few projecting steps in the churchyard wall enable visitors to inspect the far-famed yews. Though four or five centuries old, they are still in the full vigour of life, and for size and beauty are perhaps unrivalled in Scotland. Tradition says that the minister's cow, having died from eating some of the leaves, was handed over for interment to the beadle, who had a wife and a half-witted son called Rab. His better half, however, stoutly objected to such a waste of good meat, and insisted on putting it in her pork-barrel. "But," remarked John, "it may pushon's a'!" "Nae fear o' that," was the reply; "but, we'll try't on Rab and the cat." Having neither hurt Rab nor the cat, it found its way into the pork-barrel, and the cautious housewife's reply became a proverb in the district regarding anything doubtful—"We'll try't on Rab and the cat." The ruins of the old mansion-house of Kirkton is close to the yews. This is a nice sequestered place for a picnic. It was in this old church of Forgan that Alexander Henderson (who had literally entered by the window at his induction to Leuchars), heard Bruce of Kinnaird preach on the text, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." The seat in which he sat, when the sharp arrows of the King pierced his heart, was in the north corner under the west loft. It was so dark that in recent times a window was made in the wall behind it, so that the occupant might see to read like others in the congregation. A small erection still remains at the gate of the churchyard in which the elders were wont to stand with the collection-plate.

Keil's Den, near Largo, with its beautiful vistas, is also a favourite resort for pic-nics. The return may be made

by skirting the east coast. A day can be spent at Magus Muir, Kinkell Braes, or Dura Den ; the most suitable place for lunch at the latter is reached by crossing the narrow foot-bridge between Grove House and the dam.

The ruined but picturesque Castle of Dairsie is also an excellent place for pic-nics. Here a Parliament was held in 1335. Patrick Learmonth of Dairsy was the Provost of St Andrews who in 1559 agreed with the Bailies to remove the monuments of idolatry. Dairsie having passed into the hands of Archbishop Spotswood about 1616, he erected the quaint bridge of three arches over the Eden, and rebuilt the Parish Church. Though the more conspicuous details of the latter “profess to be intensely Gothic, the artist has not “been accustomed to turn his hand to that class of architecture.” The outer iron gate leading to the Church is never locked ; from the right-hand side of the inner one a narrow footpath conducts to the Castle.

### Population.

The population of St Andrews before the Reformation “has been estimated at from twelve to fifteen thousand.” In the same way, Spotswood speaks of Fife and Angus as “two large countreys containing *millions* of people.” But, as Froude says, “of all historical statements those involving “numbers must be received with greatest caution.” And as the town was much less in 1530 than it is now, it is difficult to believe that the population could be greater. Writing in 1728, Douglass says the “inhabitants still amount “to above 4000, but many of them are idle and half-starved, “there being neither trade or manufactures in the place.” It seems to have still further decreased until the end of last century, but since then it has steadily increased. According to the census of 1881, the population of the burgh is 6452,

and that of the united parishes of St Andrews and St Leonard's, 8598.

### **Post-Office.**

The Post-Office is at the corner of Church Street and South Street. There are five despatches daily and three deliveries, viz.:—in the morning, forenoon, and evening. Letters from Glasgow, West of England, Anstruther, and Crail may be had at 1.30 if called for.

### **Public Reading-Room and Library.**

The Library of this Institution, in South Street, contains about 3000 volumes; and the Reading-Room is supplied with five Scotch Dailies; the *Times*, the *Standard*, the *Illustrated London News*, and *Punch*. Access may be had both to the Library and Reading-Room for the modest sum of six shillings per annum; the Library alone for four shillings; monthly terms are on the same scale, and single visits to the Reading-Room cost a penny.

### **St Leonard's College and Chapel.**

So many pilgrims were attracted by the miracle-working-relics of St Andrew that a large hospital had to be built for their accommodation so early it seems as the twelfth century. But in course of time the relics lost their virtue, the stream of strangers ceased to flow, and the Hospital of St Leonard was turned into a nunnery for old women. As they, however, showed no great regard either for morality or piety, it was changed into a College in 1512. The martyrdom of Patrick Hamilton 16 years later excited inquiry into the opinions for which he suffered, and many were convinced of their truth. "Gavin Logie, Principal of St Leonard's College," says Dr M'Crie, "was so successful in instilling them into the minds

“ of the students under his care that it became proverbial  
 “ to say of any one who was suspected of Lutheranism that  
 “ he ‘ had drunk of St Leonard’s well.’ ” The room which  
 the famous George Buchanan afterwards occupied as Prin-  
 cipal of St Leonard’s is still pointed out. “ It is,” says  
 Principal Lee, “ about 18 feet long by 16 in breadth, having  
 “ a window to the south and another to the east, which last  
 “ commands a view of the Bay of St Andrews and the rocks  
 “ of Kinkell. It is on the second floor of the building, and  
 “ was formerly entered by an outer stair, having no com-  
 “ munication with any other apartment. All the rooms, I  
 “ believe, were constructed on a similar principle, being  
 “ separated from one another by thick stone walls, and each  
 “ having a door to the front ; but there were no stairs or pass-  
 “ ages within the walls. As a specimen of the comfort of living  
 “ in Colleges about this period, I shall insert the inventory  
 “ of the most splendidly furnished chamber in St Leonard’s  
 “ College in the year 1544—the very chamber, I believe,  
 “ which was allotted to the Principal. . . . ‘ In the first  
 “ ‘ twa standard beds, the forside of aik and the north side  
 “ ‘ and the fuits of fir. Item, ane feather bed, and ane  
 “ ‘ white plaid of four ells, and ane covering woven o’er with  
 “ ‘ images. Item, another auld bed of harden, filled with  
 “ ‘ strawes, with ane covering of green. It., ane cod.  
 “ ‘ Item, an inrower of buckram of five bredes, part green,  
 “ ‘ part red to zailow. Item, ane flanders counter of the  
 “ ‘ middling kind. It., ane little buird for the studie. It.,  
 “ ‘ ane furm of fir, and ane little letterin of aik on the side  
 “ ‘ of the bed, with an image of St Jerome. It., an stool of  
 “ ‘ elm, with another chair of little price. It., an chimney  
 “ ‘ weighing. . . . Item, an chandler weighing. . . .’  
 “ In the year 1599, the furniture of the College is as follows :  
 “ —‘ Impr. In the hall four fixed boards. The hale beds

“ ‘almaist fixt. In every chamber ane board and ane furm  
 “ ‘pertainand thereto, wt glassen windows, and the maist  
 “ ‘part of all the chambers ciellered above, and the floors  
 “ ‘beneath laid with buirdis. *Compt of Vessels.* 2 silver  
 “ ‘pieces, ane maizer wt common cups and stoups. 3 doz.  
 “ ‘silver spoons, ane silver saltfat, a water basin, an iron  
 “ ‘chimney fixed in the hall. In the kitchen an iron  
 “ ‘chimney, wt sic vessels as is necessar therein, with fixed  
 “ ‘boards and almeries.’ ” During Knox’s last residence in  
 St Andrews a General Assembly was held in St Leonard’s ;  
 and James Melville—then a student in this College—has  
 recorded that “Knox wald sum tymes com in and repose  
 “him in our Collage yeard, and call us schollars unto him and  
 “bless us, and exhort us to knaw God and his wark in our  
 “contrey, and stand be the guid cause, to use our tyme weill,  
 “and lern the guid instructiones, and follow the guid exemple  
 “of our maisters.” In 1747 St Leonard’s and St Salvator’s—  
 the two philosophy Colleges—were united. The staff was  
 reduced from two Principals and ten Professors to one Prin-  
 cipal and eight Professors. St Leonard’s had the best  
 revenues, but as the buildings of St Salvator’s were least  
 ruinous, the class-rooms and official residences of St Leonard’s  
 were sold. The west part was occupied in recent times by  
 Sir Hugh Lyon Playfair, to whom St Andrews owes so much ;  
 it is now the boarding establishment of Dr Browning. On the  
 old hall, which is again used as a class-room, the arms of  
 Prior Hepburn are still to be seen. The eastern portion  
 was the residence of Sir David Brewster, who adorned it  
 with a castellated front ; it now belongs to Professor Heddle.  
 About forty feet north of it are the ruins of the Chapel—  
 the old church of the parish of St Leonard’s. For thirty  
 years after the Reformation, owing to the scarcity of  
 ministers, the parishioners had to worship in the Town



Church. At length Robert Wilkie having been appointed Principal of St Leonard's College, was also inducted as minister of the parish, and his successors, with little variation, filled both offices. After serving as a Protestant Church for two centuries, it fell into great disrepair, and as the cost of restoring it would have fallen chiefly on the funds of the United College, the chapel of St Salvator's, though in the parish of St Andrews, was fitted up instead. A few years later Samuel Johnson was anxious to inspect the ruin, but was always prevented by a civil excuse. Soon afterwards the steeple was torn down, and the little chapel is now a roofless but beautiful ruin. The south front seems more modern than the north wall, and the west end appears to have been recently patched and repaired. The slits in the east gable are peculiar, as there is a passage behind it with a stone seat at the end ; it is thought to have been a confessional. Of the three stately monuments built into the north wall, the most easterly is in memory of Robert Stewart, Earl of March, and commendator of the Priory after the murder of the Good Regent ; the next, which is sadly wasted, is believed to be Hepburn's, one of the founders of St Leonard's College ; and the other was raised for Robert Wilkie, who died in 1611. Of those lying on the floor, the most interesting is that of John Wynram, the aged Superintendent of Fife, who died in 1582. Another is in memory of James Wilkie, who died in 1590 ; he was the uncle of Robert Wilkie, and also his predecessor in the Principalship. James Melville, who was one of his pupils, characterises him as " a guid, godlie, honest man." St Leonard's is reached by a short lane half-way between Abbey Street and the Pends.

### **St Mary's College.**

Built on the site of the old Pedagogy, St Mary's College



was founded by Archbishop James Beaton in 1537, carried on by his nephew the Cardinal, and completed by Archbishop Hamilton. The buildings on the south side of South Street form two sides of a quadrangle ; on the west are the class-rooms, and on the north the Principal's official residence and the University Library. In 1642, the famous Alexander Henderson "did willingly, and of his own accord, "make offer of the sum of £1000 (Scots) for perfecting the "house appointed for the Library." Last century the libraries of the three Colleges were incorporated with that of the University. In 1764 the Library seems to have been repaired or rather rebuilt ; and with the other buildings of the College was again thoroughly repaired in 1829. "Excluding a large collection of pamphlets, plays, sermons, "and brochures of various kinds, the total number of "volumes in the Library amounts to about 86,000. The "annual additions average about 1200 volumes." Among its treasures are the works of Augustine, beautifully written in vellum, an illuminated Missal, and the copy of the Solemn League and Covenant, which was signed at St Andrews by about 1600 people in 1643 and 1648. In the large lower hall the Scottish Parliament met several times, and the oaken chair of the President is still preserved. In the lobby and staircase are oil-paintings of Knox, Lord Melville (by Sir David Wilkie), Dr Haldane, and others. In front of the window is the ancient capping-stone. On the front wall of the Library the arms of the Chancellors, from Bishop Wardlaw to the present time, are cut in relief in chronological order.

In the long line of eminent men who have occupied the Principal's house, Andrew Melville and Samuel Rutherford are most widely known. It is now the residence of Principal Tulloch. On the wall facing the street are the royal

arms of Scotland above St Andrew on the Cross. A porch projecting here was swept away by Provost Playfair.

In Grierson's time the porter's house was over the gateway, but now it is at the southern extremity of the buildings. Visitors will find him by ringing the bell at the *left hand* side of the gate.

### St Rule's Cave—

“Where good Saint Rule his holy lay,  
From midnight to the dawn of day,  
Sung to the billows sound”—

is in the face of the cliff a little to the east of the Castle. Tradition, after long connecting it with St Regulus or St Rule, has latterly associated it with the name of Lady Buchan, who fitted it up last century as a romantic retreat for tea-parties. The outermost apartment was circular, and about nine feet in diameter; the entrance was by an arch as many feet in height; on its east side a table or altar had been cut in the rock, a door on the opposite side led to an inner apartment, “where,” says Sir Walter Scott, “the “miserable ascetic, who inhabited this dwelling, probably “slept.” It can still be reached by a narrow ledge of rock, but so little of it now remains that it is hardly worth climbing to see.

### St Rule's Tower and Chapel,

Better known in St Andrews as the Square Tower or Four-Nooked Steeple. This building has given rise to much speculation and diversity of opinion. According to Martine and Sibbald it was built towards the end of the fourth century; Martine's comparatively modern editor seems to agree with him, but Sibbald's is inclined to put it in the ninth century. Grierson appears to follow Martine, and Lyon conjectures

“that it was constructed in the seventh or eighth century,  
“soon after the foundation of the Culdean monastery, near  
“which it stood, and the church of which it no doubt was,”  
and on this supposition he recounts several of the early  
scenes enacted in it, and Roger has caught up the echo.  
But Mackenzie Walcott, in his *Scoti-Monasticon*, says that  
it was founded by King David in 1144. Billings, taking for  
granted that this was the Culdean Church, ingeniously dis-  
cusses from an architect's point of view the vexed question  
whether the Culdees were Presbyterians or Episcopalians.  
In his description of the building he says—“The body of  
“the church is a simple parallelogram, with neither transept  
“nor aisle. It has a wide arch over the doorway—simply  
“circular, but without the massiveness of the Norman, and  
“possessing a slightly nearer approach to the character of  
“the pure Roman. It has been lighted by very small  
“round-arched windows, which probably having been un-  
“glazed, are pitched high in the wall, to prevent as much as  
“possible the sufferings of the congregation from the cold  
“east winds, which seldom cease to blow on this exposed  
“rock. . . . The square tower . . . is a very  
“conspicuous feature of this building, and its disproportioned  
“size adds by contrast to the thinness and meagreness of  
“the body of the church. Like the rest of the edifice, it is  
“built in courses of finely hewn stone; and in this feature,  
“along with some other details, it resembles the celebrated  
“round towers of Scotland and Ireland, and at the same time  
“has a good deal in common with those towers which in  
“England are generally supposed to be of Saxon origin.  
“The small windows, divided by shafts, have considerable  
“resemblance to some like details in the round tower at  
“Abernethy; and it is difficult to compare the two together  
“without feeling the likelihood that they belong to the same

“age and class of architecture. Like the round towers, it  
“was constructed without any internal stair or means of  
“ascent—a want common also to the Saxon towers” Hill  
Burton likewise says that, though square, it belongs to the  
same architectural type as the round towers. Martine  
remembered when the tower “was well bound and strength-  
“ened [within] with great oak branders from the top near  
“to the bottom, which are now gone and destroyed for some  
“30 foot down from the top, . . . are much  
“decayed, yea, and sacrilegiously embezzled.” The rem-  
nants of these branders seem to have been taken down by  
the magistrates about 1767, “under the pretext that  
“children were in danger of losing their lives by climbing  
“upon them, as there were then no shut doors to keep them  
“out.”

Perhaps the most minute and exact account of this build-  
ing ever penned was written in 1787 by the Rev. W. Brown,  
Professor of Ecclesiastical History in St Andrews. His  
paper, which bears evidence of being thoroughly reliable,  
describes St Rule's as it then appeared. Though the apse  
at the east end of the chapel was gone, its foundations re-  
mained; from these and the ragged walls on the east end of  
the chapel, the size of the apse was found to be—measuring  
inside—24 feet long by 16 wide; the walls had been 26 feet  
4 inches high and  $2\frac{1}{2}$  feet thick. In describing the tower  
and chapel he says—“The stones run a very short way into  
“the wall, seldom more than 8 inches. The interval  
“between the hewn work on the inside and that on the out-  
“side is filled up with small stones, the whole united by a  
“cement of an excellent quality, and harder than the stones  
“themselves; and, as many fragments of sea shells appear  
“in it, of which there are great plenty in the neighbour-  
“hood, it is not improbable that it might have been made

“of sea shells calcined.” He further adds that “anciently  
“there was within the steeple a small staircase of stone,  
“turning along the north side of it. part of which still  
“remains ; but whether this went all the way to the top  
“cannot now be determined with certainty. . . . About  
“six years ago the barons of His Majesty’s Exchequer in  
“Scotland generously ordered £111 sterling for the repair  
“of this steeple, by which means the seams between the  
“stones have been filled with fresh lime where it was  
“wanted ; a staircase has been built from the bottom to  
“within four feet of the top, where a floor is laid, and  
“covered with lead to defend it against the injuries of the  
“weather.”

It is generally supposed that there has been a chapel on the west side of the tower corresponding to the one on the east ; the raggie of the roof and the ragged marks of the wall are still seen on the west front of the tower ; and the chapter seal, which bears a representation of St Rule’s,



shows a chapel on the west as well as on the east. But some people maintain that there never has been a chapel on the west, and in support of their opinion allege that the arches were driven through the tower—at least the west one—long after it was built, with the intention, no doubt, of continuing the chapel towards the west ; but, as the tower showed signs of giving way, they were again built up. This seems to be borne out so far by a large rent through the top of the

western arch, which is best seen from the inside. Those who



advocate this theory, point out that the supposed raggle of the roof is not so well marked as the three on the east, and may have been designed instead of a label moulding to divert the rain on the face of the tower past the arch ; and that although the broken and ragged stones show that there had been a building of some kind, it could not have been more than 15 feet high and 18 wide. But, perhaps, the most convincing proof is that the string course which runs along the top of the existing chapel is continued on the north, west, and south sides of the tower, though not on the east, where it would have been covered by the roof of the chapel ; from this the natural inference is drawn that if a chapel had been planned for the west side the string course would have been discontinued there as well as on the east. And, to back up this argument, it is further pointed out that the walls of the present chapel project beyond and upon the walls of the tower ; but, if there had been a similar chapel on the west, there would have been no use for the two buttresses. And, as for the seal, it may merely represent an abstract church ; or it may have been designed, not from ocular inspection, but from description ; or it may possibly represent a western chapel intended to be built after that form. And, further, this seal of the Prior and Convent shows the apse to be utterly ruinous and demolished, while the western chapel is given quite entire ; and it does seem remarkable that Prof. Brown could find no vestige of it in 1787, either on the ground or on the south wall of the tower, which it is represented as enclosing, though the apse could still be traced easily and distinctly on the ground and walls. He thought that there had probably been an open vestibule on the west, but the bird's-eye view of the town, drawn about 1530, shows no building whatever on that side of the tower.

In the chapel may be seen the monuments of Dr Cook,



the historian, and Dr Robert Chambers, with several others, ancient and modern.

In the tower there is a log of wood which is said to be a relic of the Spanish Armada. When ascending the tower it will be observed that the north and south walls suddenly narrow by fully three feet at the spring of the large arches, as if the steeple had been vaulted across like that of St Salvator's ; but this extra thickness is of a different stone, and formed no part of the original building. At the top of the stair, and also at the foot of it, several carved stones may be noticed which seem at one time to have graced the west front of the Cathedral. The magnificent view from the top of the tower—which is 109 feet high—amply repays the arduous climb.

### **St Salvator's College and Chapel.**

James Kennedy—perhaps the only Bishop of St Andrews who has run the risk of incurring the woe pronounced against those of whom all men speak well—founded St Salvator's College about the middle of the fifteenth century in honour of God our Saviour. "He founded," says Lindesay of Pitscottie, "a triumphant College in St Andrews, called "St Salvator's College, wherein he made his lair very "curiously and costly ; and also he bigged a ship called the "Bishop's Berge. And, when all three were complete, he "knew not which of the three was costliest ; for it was "reckoned, by honest men of consideration being for the "time, that the least of them cost ten thousand pounds "sterling." In a scarce pamphlet, written by William Douglass, and printed in London in 1728, entitled "Some "Historical Remarks on the City of St Andrews," it is stated that St Salvator's College "is a most stately pile of fine hewn "stone, has a large vaulted chapel covered with freestone,

“and over it a very high and lofty spire. The common hall  
“and schools are vastly large ; and the cloysters and private  
“lodgings for masters and scholars have been very magnificent



ST SALVATOR'S CHAPEL.

“and convenient. The fabrick is of late become very much  
“out of repair ; neither is the College revenue able to support  
“it. The present head or provost of this College, who is a  
“gentleman of great worth and learning, and though the

“first University-man of North Britain, has not a salary of “sixty pounds sterling per annum.” The subsequent union of this College with St Leonard’s is referred to in the notes on *St Leonard’s*. Nearly a century later than Douglass, Grierson describes the buildings of this College as forming “a magnificent square, ornamented by a handsome spire and clock over the gateway. The steeple is one hundred and fifty-six feet high ; and through the portal directly under it we enter a quadrangular court, about two hundred and thirty feet long, and one hundred and eighty broad, decorated by piazzas on the side directly opposite. The gateway, or entry, fronts the south, on which side of the square, and on the right as we enter, stands the chapel, a handsome edifice, with an elegant Gothic front.” The Rev. J. W. Taylor says of the old College court of St Salvator as it appeared not long afterwards :—“Dingy and decaying and old-world like it seemed, but it was full of interest. On its east and south sides were the ruins of the houses in which the College bread was baked, and the College beer brewed. Along the north side extended a range of barrack-like building, supplying in its upper stories rooms for the collegians, and from which the last occupant was driven by the nightly invasion of a ghost ; and affording under the piazzas classrooms for Greek and Logic. The west side was occupied by the long, bare, and cold-looking common halls, where the students were wont to dine, where the laws of the College were yearly read in the presence of Principal, Professors, and students, and in the corner of which, drawing the curiosity of all eyes, stood the old pulpit from which John Knox’s voice had roused Scotland to the Reformation.”

In front of the gateway in North Street—over which Kennedy’s arms are still to be seen—Patrick Hamilton was burned on the 29th of February 1528 ; in the “vastly large

“hall” the General Assembly met in 1641 ; and in the low-roofed but crowded class-room, whose two dim windows looked into Butt’s Wynd, Dr Chalmers taught Moral Philosophy for five years. During the second quarter of this century—three grants having been obtained from the Lords of the Treasury—the east and north wings were rebuilt at a cost of over eighteen thousand pounds.

The chapel, which has been used as the Parish Church of St Leonard’s for more than a century, is better known as the *College Church*. Describing it, as it appeared forty years ago, Billings says it has “at its west end a tall square tower, “surmounted by a hexagonal spire, resembling that of “Glasgow, but smaller and simpler, and at the east end an “oriel of three lights. Though kept in a serviceable condition, it is a sad wreck of what it must at one time have “been. The stone mullions of the windows, which from the “character of some of the remaining details of other parts “we may suppose to have been rich and beautiful, are “all gone, and the arches are filled with panes of glass, held “together by narrow wooden sockets, according to the “practice of domestic architecture. Some niches and “mouldings along the southern side still show defaced remains of old richness and beauty.” Shortly after Billings issued his *Baronial and Ecclesiastical Antiquities of Scotland*, the chapel underwent an extensive repair, “the cumbrous “shutters on the exterior of the windows were removed, the “old pews were entirely taken away, and elegant new ones “substituted, a tastefully executed new pulpit was erected, “the walls were oil-painted and decorated with elegant gas “lustres, and the very dismal-looking lobby was converted “into a spacious vestry.” In less than twenty years it was still further restored, the stone mullions of the windows and the pinnacles of the buttresses were added, the “elegant

“gas lustres” of 1846 removed, and seven of the windows have been filled with stained glass. The magnificent “lair” or tomb of Bishop Kennedy in this chapel is still a beautiful work of art, though it was sadly defaced by an untoward incident a century ago. In case the heavy vaulted roof should fall by its own weight, it was resolved to remove it, but so strongly had it been built that it was found impossible to take it down in pieces; the wise men now saw that their fears had been groundless, but the work of destruction had gone too far to be stopped, and so they had to sever it from the wall-plates, and let it fall in a mass! “The effect on “the monument, and all the interior decorations, can easily “be conceived.” Had it not been for the massive buttresses, the walls must have gone with it. Billings, after pointing out how the forms of architectural objects and devices were adapted to other branches of art, says:—“But in very few “such works have architectural forms and devices been so “profusely and gorgeously heaped together as in the rich “monument of black marble, erected to the memory of “Bishop Kennedy. Towers, pinnacles, crockets, canopies, “arches, pillars, mimic doors, and windows—all have been “thrown together in rich yet symmetrical profusion, at the “will of some beautiful and fantastic fancy, as if a fairy “palace had been suddenly erected out of the elements of “feudal castles, of minsters, abbeys, cloisters, and vaults. “. . . On either side within the arch is a deep lateral “recess, where a tiny flight of steps descends, as it were, “from the airy regions above, to a ground crypt. . . . “The window tracery on the upper parts is hollow, and has “that indescribable lightness so beautifully exemplified on “the pinnacles of Strasburg, where it has the effect of “ductile lace hung over the solid stone.” “A gorgeous “silver mace,” continues Billings, “is preserved in the



“College of St Salvator, which is traditionally said to have  
“been discovered in this tomb in the year 1683, along with  
“five others of inferior workmanship, two of which are  
“preserved in the Divinity College of St Mary’s, at St  
“Andrews, while the other three were respectively presented  
“to the Universities of Aberdeen, Glasgow, and Edinburgh.  
“This species of corporate generosity is not a common  
“occurrence, and would require some confirmation; but  
“whatever may be the real history of the six maces collec-  
“tively, that preserved in St Salvator’s at once attests its  
“intimate connexion with the tomb by a remarkable simi-  
“larity of design—towers, pinnacles, crockets, niches, and  
“other architectural devices, bristling in the silver as they  
“do in the marble, with the advantage that a portion of the  
“statuary, which must have given grace and variety to both,  
“still remains to the mace. Among these little silver  
“figures, mixed with others of the most solemn character,  
“there are some, probably intended to be demoniacal, which  
“exemplify the singular propensity of the decorators of  
“Gothic work to lapse into the ludicrous. An inscription  
“attached to this mace bears that it was constructed in  
“1461, for Bishop Kennedy, by a goldsmith of Paris named  
“Mair.” Hugh Spens, the immediate predecessor of the  
famous John Major in the Principalship of St Salvator’s,  
seems also to have been buried in the chapel. His monu-  
ment lay long in the vestibule; it had been broken across  
the middle, but not at right angles, and, on being utilized as  
pavement, the edges were dressed, and the feet of the life-  
sized-figure carved on it were turned next his stomach.  
During the last alterations made on the chapel, this stone  
was lifted from the vestibule and laid in the floor near  
Kennedy’s tomb; but, since that time it has been covered  
with a matting, and a moveable seat is placed over it.



Lyon, whose antipathy to the Reformers and the Reformation is undisguised, charitably suggests, in the absence of all proof, that the stone had been broken "in the tumult of the "Reformation," when the grave had been plundered for "the "lead in which the Principal would no doubt be interred." But, if the Principal was ever stripped of his leaden shroud, it seems more likely to have been when Lyon's darling *Prelacy* was in the ascendant; for, according to his own confession, Kennedy's tomb was probably opened in 1683, when the maces discovered in it were removed, "*the leaden coffin also removed*, the bones of the bishop carelessly "scattered about, instead of being left as they were found, "and the space afterwards filled up with earth!" Knox's Pulpit, of which there is a separate notice, is kept here.

The silver arrows, clad with medals, are worthy of inspection, as well as the mace. No visitor should miss seeing the *Museum*, which is the joint property of the University and Philosophical Society. It is rich in fossils, minerals, shells, and birds. There are good specimens of "The Sculptured "Stones," which have proved so puzzling to archæologists. Among the additions, which are constantly being made, the splendid specimen of the silver oar-fish is pre-eminent.

The College and Chapel of St Salvator, or, more correctly, the United College, stands on the north side of North Street, and is rendered conspicuous by its tower, from which a magnificent view may be had. The janitor's house is on the west side of the steeple; and here it may be mentioned that parties above twelve in number are not admitted to the Museum except by special arrangement.

## Skating Rink.

This spacious modern erection is on the edge of the cliff at the west end of the Scores. In digging for the foundations, a

lead seal was discovered about the size of a half-crown ; it had been attached to a bull of Pope Innocent the Fourth, who flourished about the middle of the 13th century—"A man," says Mosheim, "inferior to none of his predecessors in "arrogance and insolence of temper."

## **Streets.**

The principal streets in the city are South Street, Market Street, and North Street, which, with the Scores, run east and west, and are nearly parallel. They are intersected by Castle Street, College Street, Church Street, North and South Bell Streets, and the City Road.

Few streets can be compared with South Street. Long, broad, and magnificent, it is neither "dead" straight nor "dead" level. The West Port at one extremity, the Pends at the other ; the tower of the Town Hall breaking the line on the south side, and the trees in front of the Town Church on the other ; the row of splendid young limes on either hand ; the ruins of the Blackfriars ; the Madras College ; St Mary's College ; and, above all, the towers of the Cathedral and St Rule's at the east, give this splendid street a matchless grace.

The west end of Market Street is broad and spacious, the east end narrow and contracted. In this street there are the U. P. Church, St Mary's Church, the Infant School, the site of the old Town Hall, the Whyte-Melville Memorial, and the site of the Market Cross.

North Street is also a wide and handsome street. Its most striking feature is the College Church and Tower, opposite which is the Free Church, and at its eastern end are the ruined towers in their hoary grandeur.

The Scores, which was anciently called Swallow-Gate, has in recent times been adorned with many handsome and imposing mansions.

MAP

OF

# ST ANDREWS.





Of the new streets, Queen Street is, perhaps, the queen, with the Episcopal Church and the beginning of Queen's Terrace at its southern end.

As in other fashionable towns, many splendid houses have lately been built at the West End.

## Town Church.

"The Parish Church of the Holy Trinity," as one of its esteemed pastors lately said, is "now generally known by "the less decorous name of the Town Church." This huge building—standing on the north side of South Street, half way between the Port and the Pends—is said, by Lyon, to have been founded and endowed with the King's concurrence by Turgot, who was Bishop of St Andrews from 1107 to 1115, and dedicated by Bishop Bernham in 1242. This is substantiated so far by a fine old bell "whose inscription bore "that it had been cast by order of David Learmounth, Provost "of the City, in honour of the Holy Trinity, in the year "1108 [but which] was inconsiderately removed, to make "way for others of a more modern date." (*New Stat. Acc.*) According to Dr Roger it was exchanged by the Town Council for a new bell early in this century at the sacrifice of sixpence per lb., and the old one now hangs in St Paul's Cathedral, where it is much admired for its fine tone. Lyon is further borne out by an old panel of wood, on which the City Arms are beautifully carved, and which bears the date 1115; this panel was removed when the Church was remodelled; happily it has been preserved, and is now to be seen in the Council Chamber of the Town Hall. "In this "City, though never very populous," says Principal Lee, "the chaplainries and alterages derived great revenues from "the rents mortified out of almost every dwelling-house and "every field in the neighbourhood. . . . There were at



“least twelve altars in the Trinity Church, or what is now  
“the Parish Church of St Andrews, where thirty chaplains  
“principal, and twelve choristers, regularly officiated in  
“honour of Saint Andrew, so early as the year 1475; how  
“many were added afterwards is not exactly known; and  
“how many more there were in the different Chapels  
“it would be equally difficult to ascertain. . . . In  
“addition to the other burdens imposed for the support of  
“these superstitious establishments, a contribution (of four  
“pennies Scots) was exacted from every burghess and in-  
“habitant for saying mass on high festival days; and the  
“same charge was enforced by the Magistrates for the sup-  
“port of the morning mass.” The burying-ground for the  
town and parish, which was beside this Church, was enlarged  
by Bishop Wardlaw in 1430; but, as it was too small, and  
in the heart of the city, it was closed soon after the Re-  
formation. Since then the Cathedral burying-ground has  
been used instead. George Martine, describing in 1683 the  
ruins of the Cathedral, says that its south wall measures  
200 feet, “the just length of the Parish churchyard dyke,  
“standing in the middle of the town.” This dyke and all  
the monuments as well have disappeared long ago.

The old pulpit known as *Knox's Pulpit* is the subject of a  
separate paragraph; of course the associations connected  
with it also apply to this Church. Archbishop Gladstone,  
who died of a loathsome disease in May 1615, was imme-  
diately buried in the communion aisle, though the solemn  
funeral was not till June, when the wind carried away the  
pall and marred the honours on the empty coffin. Row  
gives as his epitaph:—

“Here lyes beneath thir laid-stanes,  
The carcase of George Glaid-stanes;  
Wherever be his other half,  
Loe, here, yee's have his epitaph.”



According to Martine, "he was a man most learned, eloquent, "and of great invention ; but, as his immediate successor "[Spotswood] hath it, of an easy nature, and soon induced "to doe many things hurtful to the See." Every burgh in Scotland was represented save Aberdeen, St Andrews, and Crail, when the National Covenant was renewed in Edinburgh on the 28th of February 1638. Commissioners were accordingly sent to St Andrews of whom the famous Alexander Henderson was one. The sermon he preached in this church from the third verse of the 110th Psalm has lately been printed from the notes of an ardent hearer. The city was gained by force of reason ; not a burgess refused to sign. It was also here that Sharp, after being raised to the Archbishopric, preached his inaugural sermon on the 20th of April 1662, choosing as his text—"I determined not to know "anything among you save Jesus Christ and Him crucified." Seventeen years later his coffin and bloody gown lay before the pulpit while the Bishop of Edinburgh preached his funeral sermon. Shortly afterwards, the imposing marble monument, which was executed in Holland, and is enclosed by a massive iron railing, was erected by his son, who "made over to the "Kirk-Session an heritable bond, which he held over certain "lands at Boarhills, to the amount of 2500 merks, or £1666 "13s 4d Scots, the annual rent of which was to be drawn by "the Session till the principal sum was redeemed, and was to "be applied towards keeping the monument in repair, and for "behoof of the poor. On the principal sum being realized, "about thirty-five years after, the Kirk-Session laid it out in "purchasing eight acres of land in that portion of ground "called 'The Prior's Acres,' and in assisting to pay the price "of other six acres in the vicinity of the town." These lands are now managed by the Parochial Board. The documents were long lost, and the monument was allowed

to fall into disrepair until 1849, when it was restored. The upper portion represents Sharp upholding the Church, underneath an angel is placing the martyr's crown on his head, and the representation of his death on the lower part shows in the background his enemies in pursuit, and in the foreground his tragic end. Old Willie Loudon—a local character—used to point out as a remarkable fact “that no twa o’ “their bannets are the same.” Martine avers that the Latin inscription, which is long and flattering, “comes far “short of expressing his endowments and merits.” Surprise is sometimes expressed that such a monument is allowed to remain in a Presbyterian Church; but it preserves more than Sharp’s memory: it is a monument of Presbyterian toleration, contrasting strongly with the wanton defacing of Henderson’s monument at Edinburgh, and Gillespie’s at Kirkcaldy, at the Restoration.

Sibbald, in his “History of Fife,” describes this Church as “a very large cross-church, with a steeple of good work, of “hewen stone.” The Editor of the 1803 edition has added in a note, “the Town Church has been recently repaired at a “great expence, and *is now a very handsome place of worship.*” Few will coincide with the Editor’s opinion. The writer of the New Statistical Account of the parish (1838), who knew better, says:—“The size and form of the Church render it “very unfavourable both for the speaker and for many of the “hearers. It has been ascertained that there are nearly 500 “sittings so situate that the occupants cannot distinctly hear “what is uttered in the pulpit by any ordinary speaker, and “that in many of them they cannot even see the officiating “minister. Hence these pews are in general but thinly “occupied, and many of them stand almost perpetually “empty. A plan has been suggested of secluding a number “of them from the Church by partitions, which would greatly

“improve it, with but little detriment to any individual.” The suggested partitions were afterwards erected. The *repairing* of the Church already referred to took place in 1798. At that time the citizens and heritors wished to build a new church, but the Town Council insisted that they were not bound to rebuild the fabric, but to keep it in repair. This view was supported by the Court of Session. The result was that the Church was almost entirely taken down and repaired from the foundation ; but a few of the old pillars as well as the steeple were kept intact.

A silver baptismal bason and communion cup, presented by Sharp four years before his death, are still used. A modern writer has related with holy horror that the chalice is used instead of a collection-plate on the evening of the Communion Sabbaths ! What is said to have been the Bishop’s-stall is still preserved ; and also an iron relic of a very different kind called the “ Bishop’s Branks.” A hoop hinged at the sides, with a piece projecting into the mouth, effectually bridles the most unruly tongue ; a curved band, with an opening for the nose, passes over the forehead, is hinged at the top, and fastens to the staple at the back of the hoop with a padlock ; it is made perfectly secure by another curved band rising from the hoop at the sides of the head and crossing the other on the crown. Though used both in England and Scotland long before Sharp was born, local tradition connects the Branks with him and Isobel Lindsay, who charged him in this church, when preaching, with his evil deeds. The cutty-stool, on which penitent sinners were wont to stand, is still here ; and so is the ancient weather-cock. The present pulpit, like Ezra’s, is literally a tower of wood. From the steeple—the bartizan of which is 74 feet above the ground—an excellent view of the town may be had. Here a strange incident may be recalled.

Archbishop Adamson, though excommunicated by the Synod of Fife in April 1586, determined to preach next Sabbath in the Parish Church. The Laird of Lundy having special business with his brother-in-law, the Laird of Pitmilly, came to St Andrews, and with his friends and retinue went to the New College to hear Andrew Melville preach. "The guid "peiple of the town" left the Church, and likewise repaired to St Mary's. Just as Adamson was ready to go to the pulpit a man told him that a number of gentlemen, with certain citizens, were convened in the New College, and intended to take him out of the pulpit and hang him! Calling on his jackmen and friends to stay by him, he fled for safety to this steeple. The Bailies and his friends could scarcely induce him to come forth, though they promised to take him safely to his Castle. Indeed, he had to be "ruggit out," half against his will. As he was being convoyed through the streets, a hare broke out from the multitude and ran before them to the Castle—so, at least, honest men reported who saw it with their own eyes. "The vulgar callit it the Bischope's "Witche."

## **Town Hall.**

This modern building, with its corbelled turrets, is a very prominent feature in South Street. In the Council Chamber may be seen a life-size portrait of Sir Hugh Lyon Playfair, who was long Provost of the City, two other oil paintings, and several engravings—among the latter a portrait of George Wishart, an old view of the city, and a facsimile of the Charter granted by Malcolm the Fourth. The panel of wood bearing the City Arms, which formerly graced the Town Church, is also here. Over the Council Chamber there is another Hall, but the ingenious architect has provided no stair. The large Hall is very spacious. Admission

may be had by applying to the Town-Officer, who lives on the ground floor; the entrance to his house is on the east side of the building.

## University.

This University, which is the oldest in Scotland, was founded by Bishop Wardlaw in 1411, but for twenty years “great inconvenience was suffered,” says Principal Lee, “not merely from the want of such [class] rooms, but from “the multiplying of schools in the different religious houses, “all of them claiming to be considered as constituent parts “of the University; and even after a pædagogium was “founded in 1430, for the schools and halls of the Faculty “of Arts, and for chambers to be used by the students in “that faculty, the studies of the Faculties of Theology and “Law were conducted in other buildings, and the congrega- “tions of the University continued for at least *seven hundred “and thirty years* to be held in the Augustinian Priory.” The words I have italicised are probably a misprint for seven-and-thirty years. According to the Calendar—“As “now constituted, the Faculty of Arts comprises the Chairs “of Humanity, Greek, Mathematics, Logic and Rhetoric and “Metaphysics, Moral Philosophy, Natural Philosophy, Civil “History, and Chemistry. The Faculty of Medicine com- “prises the Chairs of Medicine and Anatomy, Chemistry, “and Natural History. The College of St Mary is appropri- “ated to the study of Theology, and comprehends the “Chairs of Systematic Theology, Divinity, and Biblical “Criticism, Divinity and Ecclesiastical History, and Hebrew “and Oriental Languages. The University consists, in “regard to its revenues and ordinary management, of three “distinct corporations, viz. :—The United College of St “Salvator and St Leonard, with its Principal and nine Pro-



“fessors ; St Mary’s College, with its Principal, who is also  
“Primarius Professor, and three Professors ; and the Uni-  
“versity, comprising the members of both Colleges, and of  
“which the senior Principal is President. The Colleges are  
“quite independent in their meetings and the management  
“of their respective properties ; ordinarily, also, in their  
“arrangements as to the teaching and discipline of their  
“respective classes. As a corporate body, the University  
“consists of a Chancellor, Rector, two Principals, Professors,  
“Registered Graduates and Alumni, and Matriculated  
“Students ; while its government is vested in the Univer-  
“sity Court and the Senatus Academicus.” Information  
regarding the separate Colleges will be found under the  
headings of St Leonard’s, St Mary’s, and St Salvator’s.  
Those who wish to know still more cannot do better than  
read Mr Maitland Anderson’s Historical Sketch of the  
University, which contains, in small compass, a great amount  
of interesting and accurate information.

## Walks.

Besides the Links, the Sands, Kinkell Braes, the Scores, and the neighbouring roads, there is a beautiful and pleasant walk along the Lade Braes, which can be reached by Queen Street, Lade Braes Lane, Bridge Street, or John Street.

## West Port.

The West Port, more frequently termed *The Port*, is at the western extremity of South Street. Here the silver keys of the gates were delivered to Charles the Second in 1650. In the New Statistical Account (1838) it is said that the Port “has a handsome appearance, and is kept in a good  
“state of repair. The City Arms, however, above the centre  
“of the arch, are nearly effaced in consequence of the wasting



“of the stone by the weather, and would require to be renewed.” But, according to Dr Roger (1849), it “had long assumed the dingy aspect of a neglected ruin.” He goes on to say that “through the exertions of the Provost and John Grant, Esq., of Kilgraston, in 1843, the structure was completely renovated; the huge uncouth buttresses projecting into the street were removed, and substituted by buttresses at once elegant and powerful; and the Arms of the City on the east, and a representation of David I. on horseback, the sovereign who first conveyed municipal privileges to the burgh, on the west, inserted above the principal archway.” The date of its erection is unrecorded; and these alterations of 1843 have rendered it very difficult, if not impossible, for archæologists to state its age with certainty; yet it probably belongs to the fifteenth or sixteenth century. Several years ago the side archway on the north was considerably enlarged, as it was inconveniently small. Formerly, a somewhat similar Port stood in Market Street, nearly opposite the Infant School, and there was another in North Street. Though a city, St Andrews does not seem to have been walled. “When the great Italian municipalities,” says Hill Burton, “revived after the fall of the seat of empire, the ecclesiastical part of the imperial system, which so effectively survived the political, took them in hand, and the bishops became their rulers. Owing, it is said, to this speciality a certain municipal rank was permitted to accompany a Bishop’s See, and in England the cathedral town came to be called a city. The practice seems to be represented in St Andrews in Scotland, and in Glasgow, which was for centuries in burghal rank a mere burgh of barony.” Judging from the bird’s-eye view of St Andrews, supposed to be drawn in or about 1530, the city was capable of being

pretty well defended. A port is shown between the turret-light and the edge of the cliff, and another across the Scores or Swallow-gate westward from the Castle ; while smaller ports are seen at the foot of Abbey Street, the foot of the West Burn Lane, and the top of Butt's Wynd. These, with the Abbey Wall and the three principal ports previously mentioned, barred all the entrances.

### **West Sands.**

Few towns can boast of a beach like this for walking, riding, or bathing. Great quantities of shells are generally thrown up after an easterly gale. Round the point lies the hard beach on the north side of the Links, where many beautiful little shells can be picked up ; under the Links are great beds of them, and when a northerly gale comes with a high tide they are washed out in abundance. The best specimens of sea-weeds, however, are to be found among the rocks, or clinging to the bows of the boats when they come from the deep-sea fishing. When the Volunteers practice at their ranges a red flag is hoisted, beyond which it is unsafe to go.

### **Whyte-Melville Memorial.**

The lamented death in the hunting-field of George Whyte-Melville, of world-wide reputation as a novelist, and the son of the venerable Convener of the County of Fife (John Whyte-Melville, Esq. of Mount-Melville), is fresh in the memory of all. The tablets on this fountain, in the middle of Market Street, speak for themselves.

### **Witch-Hill.**

Immediateiy to the north of the Bow Butts, where the silver arrows were formerly shot for, stands the eminence called the Witch-Hill. " On this spot," says Grierson, " they

“were wont to burn the unhappy people denominated witches; and of these, there was one burned here so late as about the beginning of the last century—an old woman of the name of Young, whose house is still pointed out in the west end of Market Street.” According to Lyon, “the tradition is that they [*i.e.*, the witches] were first thrown into the [Witch] Lake, to see whether they would float or sink; if they sank they were not witches, but they were drowned nevertheless, as if the very suspicion of witchcraft deserved death; if they floated they were undoubted witches, in which case they were taken out of the water and burnt on the adjacent Hill.” I do not remember to have met with any earlier account of this tradition than Lyon’s, and it is only forty years since he wrote. “Every one may have heard,” says Principal Lee, “though few know the extent and aggravation, of the horrors endured by the wretched victims of superstition, who, under the influence of delirium, exposed themselves to the charge of witchcraft, and often in their expiring agonies accused innocent neighbours of the same imaginary crime.” But, as even Kirkpatrick Sharpe has put it, “With all the compassion, however, which the fate of so many unfortunate victims is calculated to excite, it ought not to be forgotten that many of those persons made a boast of their supposed art, in order to intimidate and extort from their neighbours whatever they desired; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations; and in several cases venders of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge.” Any one wishing to see how completely the tables can be turned against those who maintain that the penal laws against witchcraft originated in Scotland should consult the appendix to the first volume of Principal Lee’s *Lectures on the Church of Scotland*.

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